

h. James Chancery

The trute be-

**liefe in Christ and his sacra-
mentes, set forth in a Dialoge betwene a
Christen father and his sonne, verye ne-
cessary to be learned of all men, of what
estate soever they be.**

Ch. My sonnes, heare the enstruccions of
poure father, and geue hede that ye maye
haue knowledge: for I haue geuen you a
good doctrine, se that ye forsake
not my lawe. Prover-
biorum, iiiij.

**Imprinted at London for
G. Walter Spynne, dwellinge on Somers
cape, by Wyllinges gate.**

Anno Domini. M. D. L.

**Cum Privilegio ad Im-
primendum solum.**



Co the moste gracieuse
Lady, Lady Ann, duchesse of Somerset
her moste faythfull and daulpe or-
toure, Gwalter Spynne w^p
sheth eternall fe-
licite.



Dusydering (gracieuse Lady) that poure grace hath
of longe tyme found suche
fauoure in the syghte of
God, that you haue had,
and haue to this day, a muche greater de-
syre to se Goddes trueth both preached &
set forth in writtinges, (to the encrease of
Godlye Ioyninge and aduauncemente of
Goddes glorie by the suppression of all
vice) then a greate number of noble men &
wome of this realme haue had: I thought
it conueniente that I (chaunseinge upon
this little boke, & entendinge to set it forth
to be reade of all men, as a moste perfecte
waye for the elders to come to perfecte
knowledge by, and also to enstructe the
chyldryen and seruauntes) shoulde dedicate
the same to your grace as to the moste lou-
thy patrones of so fruitful a worck, whose
Godlye fame knowne and daulpe encrea-
syngre amonge all faithfull Christians of

M.ij. this

this realme, may spre the hertes of as man
yn as be Godly minded, so muche the so-
uer to reade and peruse it to the great en-
crease of their knowledge and emende-
ment of them ouer whom they haue go-
vernance. The author of the boke I know
not. Only this I finde that it was fyfste
written in the duche tong, and then trans-
lated into latine. But whoso he were that
first wrote it, or that translated it into la-
tine: certen I am that it is ryght Godly, &
worthyp to be often times reade of al Chri-
sten men. It declareth effectuously and ve-
ry ppthyly the. xij. Articles of the Christi-
an faith and incidently the righte under-
standinge of the sacramentes. So that it
may ryghte well be called the summe of
Christianitie, or rather the perfect rule of
Christen religion. For there is not one ne-
cessary article of the Christian fayth, that
is not in this little boke plenyly discussed,
conspained with scriptures, and the obie-
ctions confuted.

I woulde wpshe therfore, that al men,
women, and chyldren would read it. Not
as they haue bene here tofore accustomed
to reade the fained stورes of Robinhode,
Clem of the clonghe, wþth sucha lyke to
passe the tyme wþthal, neþther as of late
dayes men haue wþed to reade thinges so
roucl

newellities: but for to spende the time wel,
& to put away their newe errours (grouned
vpon the Romish rock) by the know- Matth.
ledge of the olde sapeth that is bulded xvi.c.
vpon the foundaciō of the prophetes and 1. Cor.
Apostles. ij.b.

To you therfore (moste gracieuse La-
dye (as to the moste worthy example of al
noble women, whose Godlye studye all
Christen hertes do greatlye reiopce in, and
prapse God for his mercye shewed in the
same: I haue dedicated this my settynge
forth of that whiche, I doubtē not, by the
prouidence of God came to myne han-
des, that inflamed by the Godlye fame of
youre grace, the people that stande vnde
of the doctrine herein taughte vighte the
more thanckfully receiue it, the more wil-
lingly embrace it, and with more diligent
studye reade it, printinge it in their hertes,
that at al tymes they may haue it prompt
and at hande to conforte them selfes and
enstrucute their children and seruauntes
wþthall.

For beynge set forth in a dialoge betwene
the father and his sonne: it is so much the
more fit for the purpose, by the reason
that the father hath there redye answeres
to all that the sonne can obiecte, and also
perfecte instruccions to make hym perfect
in al

in all the Articles of the Christian fapth,
wþþ scriptures redþe at hande to con-
firme the same. The maysters mape ap-
plie the same to theþr seruants the hous-
bandes to theþr wþues, and agapne the
wþues to theþr maidens. Pea, the nepgh-
hour mape applie it in communicacþon,
to the enstruccþon of hys neigþour, and
the prieste to his parishioners, and al esta-
tes one to anot here. I am not able to de-
clare all the commodities of it, suche as
shall use it, I shall sele more then I am able
to declare.

More can I not saþe therfore, but that it
is Godly learned and full of edificacion,
and therfore worthþe to be often tymes
reade of all Christians of Godlye minde.
To make an ende therfore, I beseeche the
allmighty, that of hys tender mercþe he
wþll replenishe the hertes of all men with
his spirite, that embrace þnge his trueth
þþp map frame their life to the same and
in the laste daþe receive the life that never
shall haue ende, through Ch:ist our Lord,
to whom be honoure and glorie for euer
þþer, Amen. Given at London in the
þþeare of oure Lord. M. D. & L. The

xx. daþe of Januarþe.

To þour Graces delyþ Drþos
Walter Lynne,

CThe father vnto his sonne.

HOnoure thy father and thy mother, as the Lorde thy God hath comauanded the: that thou mapest prolonge thy dapes, and that it mape goo wel with the on the lande, which the Lord thy God geueth the. Deut. v. c.

If any man have a sonne that is stubburne and disobediente, that he wyl not herken vnto the voyce of his father and voice of his mother, and they haue taught him nortour, but he would not herken vnto them: Then let his father and his mother take him and bring him out vnto the elders of that citpe and vnto the gate of that same place, and sape vnto the elders of the citpe. This our sonne is stubburne and disobedient and wil not herken vnto oure voyce, he is a ryoter and a dronkard. Then let al the men of that city stome him with stones vnto death. And thou shalt put euyl awape from the, and all Israell shal heare and feare. Deute. xxi. d

Whoso curseth his father and mother, hys lyght shalbe put out in the middeste of darchnesse. Prou. xx. c. Levit. xx. b. and xxi. b. Exodi. xxi. b. Deu. xxviij. c.

A wyls sonne wyl recepue his fathers warning, but he that is a scornefull, wyl not heare when he is reproued. P ro. xij. a

My sonne, heare no more the doctrine
that leadeth the awaye from the wordes
of understanding. Pro. xix. d.

My sonne, kepe the wel frō all whoredome,
and (besyde thy wifke) se that na
faulfe be knownen of the. Let never pryde
hauie rule in thy mynde nor in thy worde,
for in pride began al destruccion. Tob. iii.

Honoure thy father frō thy whole herte
and forget not the sorrowful trauayle that
thy mother had wþth the, remember that
thou walt borne thowþ them, and howe
canst thou recompense them the thinges
that they haue done for the. Ecclesi. viij. d.
þea reade the thirde chapter whole of Ec-
clesiasticus. &c.

A B:efc Dialoge/btwene a Christen fath-
er and his stobborne Sonne/whom he=
wolde fayne brynge to the right vn-
derstandinge of a ch:isten mans
lyvynge.

Above all pleasure and worldely
delyte (dere Sonne) to here or too
redē the pure worde off God/se=
meth to me a thynge moste swete
plesaunt and amiable withoute compare=
son/ to the conforte and dyreccion of a chri-
sten man. The sonne. Thynkest thou thy syl=
fe then a christē man: The father. God for=
bid els. So. Where by knowest thou that?
The. fa. Be cause thorowe the cōmaund=
ment⁹ of God I knowledge my sylfe asyn=
ner. And agayne through his godly pro=
messes / and that by the meryt⁹ of Christ / I
doute nott but that I am one of goddis cho=
sen children. for christ bath cleansed me frō
synne with his death. So. Thou sayst well.
but wherin consisteth the lyfe of a christen
man / tell me. fa. In a stedfast saythe tow=
ard⁹ God/and pure love withoutē simulaci=
on toaword⁹ a manis neghbour. So. Wh=
at calleſt thou sayth: fa. It is a lyvely ad-
stedfast perſuasion of the mynde / wherby

we dout not but that the promises of God
are geven unto vs by Christ / as it is evidē-
ly declared in oure crede. So. I praye the
rehearce this crede/unto me. Fa. I beleve
in God the father almyghty / maker of he-
ven and of erth/ād in Jesus Christ his on-
ly begotten sonne/oure lord. whiche is cō-
ceived by the holy ghost / borne of Mary the
virgyn/whiche suffered vnder Pons Pila-
te/was crucified/deade/ and buried / descē-
ded doun to hell/the thyrde day rose agay-
ne from deeth/ascended vp into heven / ād
sitteth on the ryght hond of God the father
almyghty . from whence he shall come to
iudge bothe quycke and deade . I beleve in
the holy ghost / an holy christen churche / the
company of sayntes / and remissiō of syn-
nes/the rysinge agayne of the fleshe/ād the
lyfe everlasting. Amen. Son. Thou hast
sayde very well / butt lett it not be tedious
vnto the to declare/after what maner thou
vnderstandest these thynges . And fyrst tell
me/what is God: Fa. He is almyghty /
maker of heven/and erth/father unto me /
and of asmany as beleve. So. Why calleſt
then God thy father: Fa. Because I am
sure of his goodnes and grace . And perfe-
ctly knowe in my hert/that wharsoever go-

De thyngē is in me/it is of his gyfē/ād thē
at he never geveþ but that whyche is goo-
de. And that for my wealthe. Son. Whi-
callest thou hym almyghty /ād maker of he-
ven and erth: fa. Surely nott withoute a
greate cause /scyngē that he is almyghty
and doeth all thynges alone /partly by his
creatures/and partly withoute their admi-
nistracion. So that none evill maye happ-
en vnto me/but rather/all troubles/adver-
sities/and temptacions shuld happē for my
wealthe/for as moche as he my deare father
before hath so promesed vnto me. So. Th-
ou hast withoute fayle discretly answered.
fa. Then yf thy father/master/or eny wo-
ther reprehend /chastē/or warne the for the
best/remembre that God doeth it. They are
the ministers ād seruauntes of God /thus
christenly to teache and informe the. Wher-
fore it shalld become the bothe to heare /and
also to obey to their saynges. Se that th-
ou nowe thereto do thy diligence. So. Whi-
at wother thyngē vnderſtōdest thou by th-
ese wordes: fa. Truely I also perceave by
them/that God is every whare.ād that he
dayly seeth my herte /ād knoweth my thou-
ghtes. Wherby remayneth in me soche a fe-
are ād dredde that I am wholc abashed ād

ashamed/other to thynke or to do eny thynge/that shulde nott become a christē mā. Ye morover I have therby a greate and a fer= vēt desyre / ad luste to thynke and to do that thynge whiche is goode and plesaunt in the syght of God my father almyghty. Beynge assured that he continually beholdeth and marketh all that I do . And that it is greate pleasure vnto hym/when he seith me do my dury. Se thou therfore deare sonne / that the shamefastnes of evill doynge/ ad love of all honesty ad well doinge cōtinew ethy gydes. And so refrayne the from syne/and cō= tynually stere the to well doynge. Ye and yf we alwayes/ ad in erery place /be it never so secret/thynke that God beholdeth vs/moche the better shall we ordre ad determinyn oure lyfe/ ad not begeven to tho thynges whiche are not agreeable to a christē mā. So. wher= by knowest thou the almyghtynes of Godz fa. Iymagen it to be present in my her= te/ ad perceave by dayly experiance all thyn= gē to be vayne and transitory/and that ma= ny thynges happen dayly / the causes whe= re of are vnfrowne vnto vs / scripture bea= ryng witnes thervnto. As in the fyrst cha= pter of Genesis Moses sayde / In the be= gynnyng God shupe heven and erth. And

in the fyrt chapter of the gospell of Saynt
Jhon / In the begynnyng was that worde/
and that worde was with God . and God
was that worde . the same was in the begi-
nnyng with God . all thynges were made
by it . c . So . Why spekest thou of thy sylfe
onli/when thou sayest / I believe: as though
thou diddest no thyng regardg the fayth of
wother men . and yet we shulde beleve/ that
they also beleve . fa . Doubtes be cause I
neither beleve in wother creature / nor yett
set my hope in wother man / beyng wele
asuered that the rightous liveth by faythe .
And when I remember this / I cannot but
saye with all my herte / I believe . So . Go to
then / yf the rightous live by fayth / and ther-
by is made rightous / thou arte then saved
ad hast no nede of Christ / nor of his merite:
For be thy sayinge / it is sufficient to beleve
in God the father almyghty / maker of he-
ven and off erth . fa . He is to me very ne-
cessary . for yf I lacke hym / no remedy / I
must also lacke God . even as it is written
of the heathen in the secōde chapter vnto the
ephesians . Vlo mā can beleve in God / say-
nge thorowe one Jesus Christ . S . Shewe
me by what reason . fa . Because God can
not be knwone with oute Christ / as a ten-

q. Ti. s.

der ad mercyfull father/but rather for a cruell and strayght iudge/and as one that litell regardeth and setteth nothyng by thynges mortall. So. Declare I praye the these thynges somewhat playnlyer to me . for as yet I perceave not thy meanyng. fa. I knowe well that God is to be loved above all thynges/and my neghbour even as my selfe. as apereth in the. xxij. c . of mathew. for love that procedeth oute of a pure herte/ a gode conscience/and a stedfast belefe/ is the ende of the lawe . So. Thou settest nothyng the by the wother comandement^r of God. fa. Yes / and that greatly. for Christ cam neither to destroye/ nor yet to disanull the lawe. but rather so renued it / that nowe it is called a newe lawe/greatly differynge from that it was before. for whear as it was apped/and entangled with manyfolde outwarde ceremonies/and sore burthens/ it is nowe renued and made sprituall/ and losed from all soche bondage / and is in the herte of man/ad not in the elemetes of the worlde Wherfor as farforth as the comandement^r for ther and healpe love ad belefe / they are not only written comandment^r/but the sprete whyche is in vs/byndeth vs also there vnto and are fastned bothe to gedder in this say-

inge/Love thy neghbour as thi silfe. for he mat. xxij
that loveth his neghbour / hath fulfilled the
lawe. To declare therfore howe that I neede
Christ / and howe it is vnpossible with oure
hym to believe in God. thou shalt vnderstōd
that I wolde gladly bothe love God/ād my
neghbour/with the same love/ād acordyn-
gy as the lawe cōmaundeth. yet is it a thin-
ge vnpossible for me to do. Wherfore I cō-
fesse my sylfe a transgressor and breaker of
the lawe/whych dammeth me therfore. for
he is aco:sed that fulfilleth not all whatsoe-
ver the lawe cōmaundeth. Yet when I re-
member that Christ hath satisfied for me/ I
feale and perceave in my herte/all thynges
to be safe and forgeven. for in hym and by
him/we are set atone with God. And rehe-
re as before he was vnto vs a cruell iudge
(through the fulnes of grace ād mercy that
we have receaved by Christis bloudde)he is
becom oure tender ād mercyfull father. He
re mayst thou perceave/howe that with ou-
te Christ/ I can nether beleve nor yet love
God as my father / but rather hate hym ād
grudge at hym/ as at a cruel iudge. for th-
ere is no mā but he knoweþe that the lawe
workeþ anger and causeþ hatred. Butt lo
Christ makeþ intercession for vs. Which Ro. iii.

for my sake beca corsed / that therby I my-
ght obtayne of God both blyssyng / and all
wother gode thynges. O a gracious cha-
unge / ad a thyng to be of vs all affectuusly
desyred. And nowe wheare as this tender
mercy / and incomparable goodnes of God
is knowne / greace / hope / ad stedfast trust
in God dayly moare and moare floweth in
to manes conscience. ye I am sure / and ha-
ve no doute / but that Christ is my redemp-
cion / and also satisfaccion. Wherfore I sa-
ye more over / And in Jesus Christ his on-
ly begotten sonne. These wordes hange ad
are knytt (by this lytell worde / and) vnto the
fore rehearsed sentece / even as many mem-
bers in one boddy / and therfore ought they
nott to be devyded one from another. but
in one fayth we shulde beleve theym togid-
der. So. Well sayde. Belefe then iustifyeth
a man / ad thou belevest in Christ / nowe ars-
te thou ryghtous / and nedest to do no mo-
gode workes. sa. Howe and after what
maner I nedeth the comandment of God /
is before rehearsed / and it semeth me playne
ynough / that he vnto whom the gyfte of bea-
lefe is given / receaveth also therwith / a ve-
ry prompre sprete / whiche contynually fur-
thereth the honoure ad glory of god lawe

dis every man. Whiche glory/ she encreas-
sch/ and is furthered/ whē I am to my ne-
ghbour as God is to me. That is/ fynde/
mylde/ and mercyfull. whiche thynges are
the very ymage of God in vs. And for this
cause I ought to do my neghbour good.
Yet have I no nede of hym/ as of one/ by
whome I shulde or myght obtaine mercy.
for I hadde it or ever I coulde with my
herte do hym eny good. And that I borowe
Christ only. So. Why/ are not syngynge ad
redynge in the churche goode workes? fa.
No truely/ for all soche thynges are done wi-
thoute fayth. Morover God with his holy
worde never ordened soche maner of redy-
nge nor synginge. Ye he hateth it. for where
as all outwarde workes shulde be to the cō-
ferte of oure neghboure/ this healperh no
man/ but rather hurteth and hyndreth all
men. for God wylbe honored ad worship-
ped in the sprete only. So. Ne semeth (yf
I well vnderstode the) that thou wylt saye/
that goode workes serve but for a manis ne-
ghbour only. fa. I saye furthermore that
oute of this grounde/ confessions/ pardōs/
pilgremage/ makynge of difference biwē
ne dayes and meates/ Bearynge and ren-
dynge of masse/ ye shortly to conclude/ all

thyng^r that the outwarde churche hiterto
hath brought vp/and kepte / are vayne and
of none effecte. for even as they are fayned
and commaunded withouten the wo:de of
God. even so oute of they:in cometh nether
goodnes nor yett proffitt to mannis negh-
bour. But contrary wyse cause grete cost ad
expences / wherwith many a povre person
greatly myght have bene relyved and con-
forted. So. Doubtes it is even so. No man
can denye it. Go forthe and shoulde declare
the resydue. fa. It is not with oute a cau-
se that Jesus is called a redemer. for he sa-

Mat. i. veth his people from their synnes. Christ is
asmuche to saye as Anoyted. He is of his
father anoynted ad sanctified above all wo-
ther. And in hym dwelleth the fulnes of the
godhed corporally. Wherfo: I never thynke
of the māhod of Ch:ist/ seperatynge it from
the diuinite whiche sent hym. And therfore
I adde sayinge/ Oure lorde. for he is also
oure lorde as concernyng his humanyte.

mat. vii. for God hath gevē hym power over all th-
at is in heven and on erth. So. What av-
ayleth it me that Christ is oure lorde. fat.
Hawc / marvelis moche no doute/once th-
at we here maye lyve the surlyer/ ad also per-
fectlyer knowe and understande what chris-

Col. ii.

sten liberte is. For seyng that Christ is oure
lorde/it foloweth that we are lordes over all
thynges / and that nothyng can hurte vs .
So. I wolde faine heare howe therby thou
canst declare that. fa. Surly it is nothyng **Io. xv.**
dissuse. Christ dwelleth in vs **ad** we in hym **Ro. xii.**
as sayth saynet Iohn. Where vnto agreeith **i.co. xii.**
the secode chapter of the epistle to the ephes-
sians sayng that we are all mēbers of one
body wherof the heed is Christ. The whiche
is lorde over all thyng^e. and maketh vs also
with him lordes over all/forasmuche as we
are with hym oure heed of one nature. And
nowe wheare as is no soche liberte/ neither
is Christ theare. And wheare as he is abſēt
we canot but be in bōdage vnto the lawe .
wherfore Paul warnereth that we becom no
more the servant^e of men. **ad** that we offend
not oure selves to be deceived through the
lement^e of the worlde. So. Maye eny la-
we/or temporall constitucion bynde a chris-
tian: fa. Vno soche as make difference betw. **Corit.**
wene dayes / forbid meates / and defende viq. **ix. f.**
wedlocke. &c. for soche are divlysshe doctr= **Ro. xiiij.**
yngs. Bnt a gode chrisē mā shuld nothyng
be greved to obey vnto soche ordinances/ **ad**
lawes/as their hedges and ruelars instru-
ce/ and make for the comen well . **Yerachy-**

Ro. xii.
Tit. iij.

Ro. vi.
vij.

ther he shulde soffre bohe bodi and godes
to perysse/then once to withstonde theym/
remembryng in hym sylfe that he whyche
is rebelleous vnto the temporall power/re-
sistith agaynst the ordinacion of God. So.
Howe yf a man make a vowe/never to eate
of this or of that meate/or never to mary/is
he bounde evermore to kepe it: sa. A chri-
sten mannes worde shulde be ye ye/naye na-
ye. ad loke what he promeseth/ yf it be to his
neighborus for dell/that ought he to kepe ad
fulfill. But yf it be agaynst the commaund-
ment of God / in rowynge it / he synneth/
and when he goeth aboue to fulfill it / then
synneth he doble. So. What sayest thou: sa.
What soever he be that byndeth hym
sylfe to eny exteriall bondage / wherby his
soule is captive / he evidently doeth agaynst
Paulis learnyng. for he sayeth in the first
chaprer vnto the galathians. Stand fast in
the libertie wherwith Christ hath made vs
fre / and wrappe not youre selves agayne
in the yoke of bōdage. In soche case a chri-
sten man hath nether power/ over body nor
soule / but is altogether by baptēm offered
up vnto God / that he myght become lyke
vnto the iimage of his sonne. And amen lys-
verth not for hym sylfe/bout to the lordē / as

scripture sayeth/wheare as it declareth that
we only are made free. And though all thi-
ges are vnder vs / and we their lordes . yet
charite cōstrayneth vs to be servantē vnto
all mē. So that it is nott lawfull in no wy-
se/for a christē man to withdrawe hym syl-
fe from the due service that he oweith to his
neghboure / and to submytt hym sylfe to 3
wote neare what maner of superstitious
invenciōs of the enemy. Wer he nott wors-
sse then madde / whyche wolde beleve that
he ought to robbe and steale / that he myg-
ht have wherwith to do almes dedes : No
more is it lauffull for a man to withdrawe
hym sylfe from the workes of mercy and
love/and after his owne solysshe fantasy to
cloase hym sylfe in a corner / wheare as he
can but seke hym sylfe/and vnfutfully/ser-
ve a fewe slowe bellyes / for the love that
he hath vnto ydelnes / ad that with a vowe
of cōmen dissimulacion. Son. May nott
a man vowe povertē fa. It is nott in oure
power/other to be ryche or povre/but it for-
tuneth vnto every man after the will and
blyssyng of God almyghty. But it is cōm-
aunded vnto all men to laboure with their
hondes/that they might therbi have wher- Ephe. v
withall to releve them that lacke. yett oure q.tess.ijj

belly bestes nowe adayes (whom me call/
Mōcs/fires/Chanōs/Clōnes &) promes
that they never wyll have thyngē in proper/
ād yet in the meane whyle they devowre vp
the bloud/ād swet of the wother povre peo-
ple/manifestly against thys cōmaūdmēt of
Paul/ frō the whiche no man can be exēpt/
sainge/ He that laboreth not/shall not eate.

q. xii. iij. So. lawdest thou these mēnes vōwes: ād
soche as take apon them to lyve chāst/ād ne-
ver to mary. fa. God forbidde that ever I

q. xii. iij. shulde prayse that thyngē whiche is founde
ād brought vp by the devyll. So. why virgi-
nite no doute is an excellent thinge/ye in so-
muche that Christ ād also his glorious mo-
ther saynt Mary kepte it vndesfiled. fa. It
is with oute fayle a thinge ange! icall to live
chāste/ād after soche a maner to leade amā-
nis lyfe/whearby he may more cōmodiusly
withouten lett geve attēdānce vnto the ho-
nour of God. As Paule for a season did/no
dout. But ys thou refrayne thy silfe frō wed-
locke/as though thus doyngē thou shuldest
suppose to deserve somwhat therfore/as of-
duty/truely thou arte farre out of the wa-
ye.ye thou temptest God/as though he ha-
de not taught us gode workes ynowe. For
throught oute the whole bibill we synde no

comandment of virginite that ever God ga-
ve. Contrary wyse as sone as he hadd made
the worlde/ he ordened matrimony sayige/
It is nott gode that man schulde be alone. **Gen. 2**
Agayne/ let nott the womā be seperated frō
her hysbād c̄. So. A man lyveth moche mo-
re quicly out of matrimony/ then he can do
there in. fa. ye but no man ought to seke his
particular well and proffyt/ but that is
for the comē well/ ad his neghbours cōfor-
te. Wherfore every man in his tyme ought
to have his owne wyse/ and to lyve in wed-
locke/ excepte God singulerly call hym thera-
frome/ accordyng to the generall comand-
ment of God. So. Howe shalt thou kno-
we whether thou arte called to live chaste/ or
in wedlocke/ father. In the mean whyle
we are bounde to the comandment of God
tyll charite and obedience constraine vs to
do wother wyse. As/ ys the lorde call a man
to an office pertaynyng to the glory off hys
name/ and welthe of his neghboure(wher-
in if wedlocke shulde be hidraunce) he ou-
ght the to remayne syngle as Paul did. He
that called hym will abundantly geve him
wherwithall to acomplisshē his vocacion.
And so brydle hys fleshe / that he shall be
able too live chaste/ and purly to fulfyll that

he hath taken in honde. So. I heare well
then/ that thou woldest that as many as are
nott called to some especiall office by God/
shulde mary. fa. vlo doute/but that with
their elders consent. So. Why/may not
yonge men mary withouten their fathers
mynde and will: fa. In no wyse. ye and
they so mary / it ought to stonde to none ef-
fect/because they are as yett vnder thier fa-
thers power. vnto whom syngulerly they
ought to obey/and to do no thyng (speci-
ally yf it be of eny greate wayght) vnknowy-
nge vnto theyr elders. So. what and theyr
fathers and mothers(as often happeneth)
be therin negligent. fa. Lett them be/yett
becōmeth it not the/after thyne owne bray-
ne to do what pleaseþ the. But then shuld-
est thou take counsell with thy frendes/fy-
nffolke/and wother honest men/ vnto whō
thou shuldest open thyne herte / and desyre
theym to cōmen wyth thyne elders therof/
and to helpe the/whose counsell as farrfor-
the as it is godly/thou shalt obey/ and fol-
owe. So. I parceave by thy saynges/that
thou in all ourwarde thynges wilt have a
christen man to be free/ and his conscience
nor te be bounde by eny worldly constituci-
on or ceremony. ad that he freely shulde cō-

tynewe in the liberte obtayned by Christ. If
it be so/then maye he do what he will. fa.
Nott so. He shulde rather have evermore a
regarde vnto the strayght iudgement of god
almyghty. Whiche though he be to hym a fa-
ther most full off mercy/yet is he a iudge
also strayght and righteous. and therfore all
wayes behave hym sylfe/as a membre/or
instrument/wherin god only maye be kno-
we to wort vnto his glory/and chyste mens
edificacion/and nott vnto their hinderaun-
ce or detriment/accordynge to the doctryne
of Paul every where. and specially where
as he declareth vnto the Gallathians what Gal.v
the liberte of a chisten mane is saynge. Bre-
thre ye were called into liberte/only lett nott
youre liberte be an occasion vnto the fleshe
but in love serve one another. This shulde a
chisten mane often remember/and therby
as neare as he canne/stody to kepe hym sil-
fe from all evill occasion gevyng. So. De-
clare this vnto me somewhat playnlyer. fa.
It is lefull/indifferently for a chyste mane 1.11.119
withouten scruple of consciēce/to eate/and 1.11.120
to dryncke of all that God hath created and
ordened vnto manes fode/so that therby he
misedify nott his neghboure. for yf his bro Ro. xiiii
ther be greved by the reason/of his meate/

Ro. viiiij when walketh he note acordynge to charite.
Lykwyse there is none ydole in the worlde /
nor yett thyng ther vnto offered of eny va =
lewe. Notwithstantdynge/ yf one whiche as
yett is weake in his conscience / for lacke of
knowledg of the trueth / eate of eny soche
offeryng/ doultes he is defoyled. Yf he al =
so whiche perceaveth the trueth / eate therof
withoute respecte of the feblenes of his bro =
thers belefe / ad therby prodoke hym to eate
of the same/ truly he abuseth his liberte also
and destroyeth for a pece of meate / his brot =
her bought with the most precious treasu =
re of christis blowdde. Furthermore/ ydols
are no thyng in the worlde as Paule videt =
ly sheweth in the pistles to the Corinthians /
and that there is but one god / and one lorde
Jesus Ch:ist. and therfore shulde we flye all
maner wo: shippyng of theym. nott inwar =
dly in the herte alone / but also in every exte =
riall thyng. Wherfore he that hath power
to avoyde soche falce ydols out of the waye /
and to clense churches/ ordened only for the
administracion of goddis worlde / frō all ab =
ominacions/ as are domme stones / blynde
stakys/ and desse postes/ with all soche payn =
ted maner on bordes/ or pillars/ and negli =
gently omitteth it vndone (where as in his

s.co. viij

J.co. viij

conscience he knoweth soche vayne and vnprofitable thynges to serve for no gode porpose/but puffed vp in his owne witt soffreth theym to remayne/as a stōblynge blocke/and occasion of evill/vnto the weake(abuseth grely his fredō. and maye withoute fayle wayte for the sharpe scourge/ād cruell indgement of god. Son. To whom is this power or authorite eōmitted: fa. To oure tēporall lordes/ruelers/ād superiours/with their debities and assigneis. for they by goodis worde and ordenaunce have received the swarde tēporall/therwith to hasten/put downe/and disanull/all that agaynst god and his wholy worde is. And to have no regarde vnto the inuite and vngodlines /of the mayntayners of soche abominable seducciōs above rehearsed/with their sacrifices/masses /dedde menes songes.etc. (for beynge Baals prestes/they have no god savynge their belly only)but fervently to confounde and disanull/whatsoever maye be occasion to the weake conscience of a christen manne/to swarve from the hope/truste/and confidence/of the p̄ciecious bloudde of his swete sāvoure Jesus Christ. As did gode Josias the kyng. Whiche toke oute of the waye (thongh as i.re.xiiij

yet the people were nott fully converted to
the lordē) all ydols/and abhomiations ma-
de/and brought vp withoute the worde of
god. which only was of power to clese men-
nes hertes from ydolatrie / and to endew
theym with the perfectt knowledge and true
love of his godly maiestē. and so doyng
felled the due office belongyng/vnto a true
prynce or rueler. Or els shulde **H**osea the
last kynge of Israhel have bene faultlesse
which before god was accounted and iud-
ged for a evill doar/because he destroyed no
the golden caulves/and did nott heare do-
wne the hye places/ wherin men worship-
ped theym/notwithstondyng that he gav-
liberte and soffered the people to go vp vn-
to Ierusalem/and there to accōplisshē their
homage and sacrifice/due to the lordē/ afte-
the lawe and prophētē. In somoche that he
was overcome by the kynge of the Assiri-
ans/and at the last miserably punnisshē
by the lordē/ which toke avengraunce of the
great negligence committed agaynst hym
Wherfore deare chylde/ this power belon-
geth to no manē/savyng only to oure tem-
porall lordes and rulers. Never the lesse tak
thou gode hede/ that these faulce godde
have no place in thyne herte / whiche is th-

1. Cor. ix

temple and dwellynge place of god almyg 1. Cor. vi
thy / therin to be honoured and worshipped. 9. Co. vi
But in outwarde mefnes and myldnes of
herte and worke laboure one to go before a = Ro. xii
nother in all dedes of charite and due seruyn
ce (with honoure and obediance ther vnto Ro. xii
required) toward youre hedes and lordes 1. Tim. vi
temporall / fathers / mothers / and all youre Mat. x
elders . Be fore stocke and stak / stones and mar . vi
pillars se that ye once putt no honde to yo = 1. Pet. vi
ure cappe / nor yet bowe ye youre kne / butt
moone in youre hert / for the blyndnes of th =
cym which thus abuse the honoure due vnto
god . and with servet prayer se : theym / co =
munt all power and vengeance vnto god / Ecc. vii
and to the ministers of his power. whose
duety is every where to promote his hon =
oure / to defende the confessours of his na =
me / and to eschewe all occasions of evill a =
monge their even christen . For wo vnto the =
ym which are called vnto this power / and
yet be of so weake a courage / and feble an
herte / that rather they wolde forsake god ad
denye his wholy comaunderement / then on =
ce to foffre a filippe or to heare an evill wor =
de for his sake . Ye alas for the more parte are
hayle felowes with his enemis / and flatter
theym dayly / and geve / theym soþe auda =

Rom. ii. cite / that every where his gloriis name is
evill spokē of / and continually blasphemēd .
Mat. x. Where as they openly shulde cōfesse Christ .
And at all seasons be redy rather to soffre
death / then willyngly to withstand hym in
one iote . Oure duty therfore is fervenly
in all oure oracions (which through the sa-
crifice of a pure hert we offer vnto the lor-
de) to desyre for theym soche a sprete / and
godly mynde as becommeth theym to have
for the accōplissment of tho thynges / wh-
ich to his godly will and honoure are most
plesaunt and agreeable . So . Howe thyn-
est thou / maye I not pray to wholy S. Ed-
combe / Sir Ihon Shorne / or to wother so-
che wholy sanctes to make intercession for
me : Fa . Vlo surely / yf thou be a churche man
for a chisten man / as nere as he canne en-
devereth hym selfe to folowe the rule left v-
to hym for an instruction by Christ . that is
wholy scripture . which every where sayeth
that whatsoeuer is done with ouren sayn-
is synne . sedynge vs vnto one Jesus Christ
which alone is mediatore biwixte god &
vs . Which with ouren ceasyng prayeth for
my synnes / stablissheth my fayth / and assi-
reth me of lyfe everlastynge . So . Why th-
prayest thou eny more ? Fa . Be cause th-

Ro. xiiiij

1. Tim. iiij

lorde hath geven me cōmaundement so for ma. xxv
to do. Because also I cary aboute with me Luc. xij
the olde Adam. and felte in my silfe the mem
bers of the lawe / which withstode the lawe
of my mynde. Insomuche that in me (that
is to saye in my fleshe) I canē perceave no Ro. xij
gōdnes. Wherfore I praye that the name
of god maye be ſacrifyed. ad that withoute
delaye his kyngdō maye aproache. So. I
ſe well a ch̄iſtē manē maye ſȳne. fa. Mañ
ſynneſt two maner awaies. The vngodly
to death/throughē their obſtinate mynde /
and great maliciousnes/wherby they perſe=‐
ver in the workes of dercknes. and that be‐‐
cause they are vſſels of wrathe/and knowe
nothyng he to hope in god / no: yet to
trūſt vnto his godly p:omeses. Contrary my‐‐
ſe the godly by fragilitē only of their fleshe
ad that full ſore agaynst their will/havynge
all awaies i theym the ſeed ſayihe whiche
aſſuereth theym of the mercy of god their fa‐‐
ther wherfore they canot ſynne vnto death/
no: yet remayne in workes of dercknes. but
cauſeth theym to beleve ihat Christ is their
brother and thoro we his bloudde to be clen‐‐
ſed frō ſȳne. So. Seynge a chriſten manē Ro. viij
maye ſȳne. howe ſhall I vnderſtāde Chri‐‐
ſtis ſayinge / he ihat beleveþ in me hath life Joā. vi
c viij

Joā.v)

Ro.vii

mat.vii

everlastynge. Where as manifessly / he that
synne ih is ded : fa. Through belefe we
have that lyfe/but not fully . and that by the
reason of the imperfection of oure belefe .
Wherfore so farfor the synne we/ and are ded
as we lacke of oure belefe.. for god haib in=
cluded all thyng in vnbeline/that he myght
have mercy on all. which thyng causeth vs
to mke oure selves/and sendeth vs to god /
tho: we Christ . And that specially because
that in oure fleshe is nothyng to be foun=
de sayng only vnstablenes of herte / and
desperacion of mynde . But contrary wyse
in the p:omeses of god / throwe the merett
of Christ/is all surenes of mynde/and sted=
fastnes of herte . And he that diligently re=
membreh this / dieb gladly from all that he
is of hym selfe / putynge his only trust and
confidence in god his most mercifull fath=
er. Sonne. By what meanes myght I be
assuured here of? fa. This sueresshyppe
is so wrapped in fayth/that the serveter thy
fayth is/the suerer thou mayst be there of.
for ys thou sett abacke all worldely hope ad
trust/ad ernestly indever thy selfe/ to folowe
Christ/and in hym to scille thyne herte / and
to have thy solace only/ thou sone shal per=
ceave by thyne owe frute/what maner a tre

thou arte. For this purpose sayth the lord
by Ezechiel the prophet. Halowe ye my sa- Ezce. xx
both daye / that it maye be a token betwene
you and me / wherby ye maye knowe that I
am your lord god. Wherfore ys thou fele
thy silfe prompte and redy to do the worfes
of mercy vnto thy neghbours / and to soffre
all māer of aduersities paciently. thou mayst
surely knowe that god is with the. and that
through his mercy he hath chaunged thyne
herte. and thus by thy worfes be assuered
of thy saythe. Son. Sonhe on declare the
wother poyntes of thy belefe. fat. Which
is conceaved by the wholy gōste borne of
Mary the virgē / which also soffered vnder
Pons Pilate. was crucified / ded / and bur-
ied. Son. What betoken these sayinges?
fat. Seynge (as apereth by the gospell of
S. Luke) that he is conceaved by the opera- Luce. 5
cion of the wholy gōste / I suerly affirme /
that he is with out spot of syne. and noit as
we ar conceaved and borne by oure mothers Psal. L
in sinfull iniquite. And that of the virgyn
mary. to fulfill that whiche lōge before was
profecyed by the prophet Esaias / sayinge.
A virgyn shall conceave and brynge forthe Esa. viii
a sonne cō. And because his whole life was
but a cōtinuall sufferynge of greet paynes /

Io. x. vii laboures/and thrauldoms for oure synnes
only. I saye whiche soffered vnder Pōs Pi-
late.c^o. for he cam into the worlde to fulfill
his fathers will/and so to delyver hym selfe
to death for oure redempcion. We deser-
ved punysshement and death/and he whiche
s.Pc. viii never committed offence sofered it. the righ-
tons/for the vnrighitous. And that on the crof-
fe vnder Pons Pilate/at that tyme beyng
the Emperours debite of Rome in Jerusa-
lem. for the power and authorite of Jury
was taken awaie / accordynge to Jacobs
gen. xl ix prophecy. In somoche that they had no mo-
re power to iudge eny man to death. Wher-
Psal. ii fore to accomplissh the prophecy / the heithē
holpe to condempne hym / and that to the
moste shamefull death possible / that is of
the crosse. Wherby he losed vs from shame
Col. ii and also death / leavyng vs and ensample
to folowe his sore steppes . That is to saye
that we shulde crucify oure olde Adā / with
his carnall desyres . And therfore dyed he
through his fathers obedience / offerynge
hym selfe throuwe the eternall sprete/with ou-
ten spott vnto god almyghty/with his blos-
udde to purge oure consciences from ded
worke^s. Wherfore in lyke maner he became
Ebz. viii the mediatore of the newe testament . That

as sone as his death was full ended for on-
re transgressions of the fyrst testament. they Ebr. ix
which wer called myght receive the promes
of eternall inheritaunce. for as moche as god
the father hathe made hym to be synne (for q. Co. ix
vs) which knewe no synne that we by hym
shulde be that righousnes whiche before
god is allowed. for doutlesse he dyed after
the same maner that we deye/and was bur-
ied. wherfore it becometh vs to deye and to
be buryed with hym also. And that can we
not do/excepte we for sake all flesshely wo-
kes/and soffre god only to worke in vs. for
this is the halowynge of the Saboth daye
which fyrst after this lyfe shalbe fulfilled. He
descended downe to hell (as clerly apereth by
the scripture/that all his iherby shuld be de-
livered both frō death also hell. So. How
cāst thou be fre frō death/seyng thou arte a
mane/ and scripture affirmeth that all men
must once dye: Fa. Though chisten mēne
shlepe in the lorde. yett dye they not / for the Heb. ix
soule departyng out of this wretched bod-
dy entreich immediatly into grett ioye and rest/
so remaynyng vntill that oure lorde shall a wat. xxv
wake it agayne. Christ is oure lyfe in whō
yf we dwell/withouten dout through mer- s. Co. xv
ey obteyned yn hym / we shall perpetually

live/and with hym aryse agayne. seynge he
Ro.iiij was delivered for oure synnes/and rose a =
gayne the thryde day to iustify vs. And as
I.Pet.iiij s. peter sayth/once soffered for synnes/the iust
for the vniust/so to brige vs to god. and was
filled as pertaynyng the flesche/ and yett
was quickened in the sprete. Wherfore my
dere sonne yf we be risen agayne with Ch:ist/
lett vs seke those thynges which are above
wheare as he sitteth on the right honde of
god his father. So. What comforde fyn =
dest thou here in z: fat. Marvelous greet
with ouren fayle. for loke as I surly knowe
I.Pet.iiij that he soffered death for my synnes/ and th =
Ro.vj at it was vnpossible that he shulde rema =
yne therin. even as sure am I/that by his
death satisfaction sufficient is made/wher =
by both hell and death are overcome. And
therfore shulde we no lenger continewe in
death. but in renewynge of oure lyfe/serv =
tly laboure for immortalite. which is / wheare
as he ascended vp into heven/ and sitteth on
the ryght honde of god the father allmyghty.
This article have we in the fyrt chapter of
the Actes. In heavenly thynges/and on the
right honde of god/are as moche to saye/as
he is constituite in the most excellent power
of god above all hevens/and angels. that he

myght fulfill all thynges. which are here bes-
neth. That is to saye/that with his sprete ad
gostly gystes/he ordre/rule/ad governe vs.
wherby remayneth vnto me/in tyme of ad-
uersite/and temptaciō/a grett staye and cō-
force. for as moche as I cōsider that Christ
so entierly hath loved me / that he hath gevē Ro.iii
his owne silfe for my sake/what canne no-
we be lackynge vnto me : or what evill ma-
ye fortune vnto me. seynge that he which so
affectionously hath loved me/is kyng and lo-Ma.xxv
de over all that is on erthe here beneathe/ or in
in heven above wheare as he nowe is. and
from whence (as I saythfully beleve) he
shall come to iudge bothe quicke and ded.
He cam oce to bryngē vs through hym vnto
the father. That is to saye/he sett vs (wh-
ich were his fathers enenemis/ and bon-
dmen vnto the devill) attone agayne with
hyme. makyngē of a crewel iudge a mercis-
full father / by the meanes that he made sa-
tisfaction for oure synnes / with his death ad
passion. Insomuche that we once knowyn-
ge hym a mercisfull father / shuld not (after
the maner of evill doars) dreade hym as
a tyrant/but hence forthe feare hym/as a ri-
gthous lord/and so love hym with a chyl-
dly love/that bothe mynde ad worke all was

1. Co. iii

mat. xxv

yes and every where manifestly declare in
oure livinge that we are of his electe and cho-
sen/censed from the olde Adam/and rene-
wed with the newe man which is accepta-
ble vnto god by the merite of Christis blow-
de. For his seconde comynge suerly shalbe
to iudge bothe quicke and ded. That is ma-
nifestly to geve iudgemente accordynge as e-
very manne hath by his wroke declared the
imperfeccio of the rote of his belefe. Which
after the goodnes or badnes of it selfe brin-
geth forth other g^rande or bad frute. wherby
the whole tre (that is to saye the whole man-
ne) is fyrst knowne of men in this lyfe/ and
at the comynge of the sonne of man in the
last daye/openly shalbe iudged. Where as
we are all from the begynnyng reserved / by
his eternall preordinacio and godly wissdō /
other to death everlastinge / or els predesti-
nate vnto life eternall. Which godly secret
shall fyrst be declared in the last daye of iud-
gement ordened alonly for to reprove openly
the vessels of iniquite / vterly apouited vnto
the perpetuall fyre of hell (beyng even dea-
de/thoughth they seme to leve) And also for
to approve the lively / and quicke vessels of
mercy/which live in Christ Jesu/manifes-
ly admittynge theym vnto ioye. Which ma-

was never able / nether to se / to heare / noi *j. Cor. 9*
yet to ymagion . So . Seynge thou sayst
that he shall descēde openly as he ascended /
to geve this iudgement / thou belevest not
that he is here wth vs continualli : ad yett
he hym selfe sayeth / vtheare two o: thre are
gaddered to gether in my name / theare am *ma. xviiij*
ult.
In the middes of iheym . fa . Through
his sprete he is with vs vnto the ēde of the
wolde . but for as moche as it is spretually /
man yett beyng wrapped in this mortall
fleshe / entangled wth so manyfolde myse=
ries / ad saverynge all wayes erihely / can ne
ver come to the knowledge therof / vntill the
tyme that he thorowe a stedfast belefe i god /
and sure hope in his promises / perceave ho
we that by Christ we have obteyned grace *Joan. 5*
for grace . Which knowledge dryve ihym
so servētly vnto his mercy / that in all his do
ynges he seeketh only the glory of god ad his
neghbours welthe / ad so aproacheib to the
trewe love of god and also of his neghbou=
re . And ihus knowynge god for his father /
he cannot but nedes must have Christ his
singuler redemer cōtinually before his ow=
ne eyes . and that spretually . And so consy=
dre the greet benefytes obtained by his deit
ad passiō . ad also / the ensāples of brotherly

love and charite whiche he leste vnto hym :
So. Whye/ is he then never preser with vs
boddeky/as he honge on the crosse : and as
they whome men call gostly fathers/ Doct= =
ours / and preachers / do aferme/sayinge /
that as often as one of theym/or of their a= =
noynted secte saye over a pece of brcd / this
is my boddy / through the vertue of these
wordes/he beynge theare corporally / con= =
verreth that bred into his boddy : fa. They

Mat.xv beynge blynde wolde fayne leade woiker
blynde with theym into the pitt of erroure .
For swerly so to afferme playnly repugneth
agaynst these articles of oure belefe ad wh
oly scripture . He ascended vp into heven /
and sitteth on the righ: honde of God the
father almygthy . From whiche he shall co= =
me to iudge bothe quicke and dedde . He
sayde also vnto his disciples . It is expedi= =
ent that I departe from you . and many so= =
the places mo . Wherby it evidently apereth
that Chrust never gave theym eny sothe au= =
thorite / or comaundement . For (as Paul
sayth) what so ever thyngē is written / it is
written for oure wealthe ad comforde/ther= =
by to be made the better / ad to receave mo= =
re spirituall comforde and instruction . So .
Howe the are these wordē to be vnderstond

Ro.xv

32.xvii

de: fa. Even as the lorde taught Paul his
faythfull disciple to vnderstode theym. wh-
ich declarynge theym unto the Corinthis/
sayeth. As oftē as ye eate of this breade/ ad s.co. p
dryncke of this cuppe / ye shewe the lordes
deathe till he come. as he shulde saye/ as of-
ten as ye thus receave bred and dryncke to
gether/call to youre remembraunce/ ad de-
clare one to another the lordis death / till the
tyme come/ that he shall come agayne in the
lykenes and silfe same body wherin he ape-
red before vnto his apostle. This same was
the lordis meanyng when he spake theym
hym silfe. whiche did/ and spake all thynges
for oure welth. He gave his body ad blou-
de spretually vnto his disciples to be eaten
and dronken. That is/ that they shulde bele-
ve/ that he wolde offer vp his boddy ad blo-
ud on the crosse to god his father for the re-
dempcion of many. That therby the newe
and everlastinge testament (which is bit-
wixte god and vs/ the knot of commenaunt
that he shuld be oure god/ ad we his chosen
childdren) myght be amōge gods electe pup-
plisshed. So. The affecte of thy saying² af-
ter myne vnderstandinge is only/ that this
shulde be but a remembraunce howe that
Christ freely gave his boddy and bloudde for

the redempcion of as many as god his fa-
ther from the begynnyng of the woorlde had
predestinate to become partakers of his so-
nnes bloudde. by the reason wherof eache
one of Christ^r flocke/ stedfastly maye beleve
hym silfe to be clenched from sinne/ and deli-
vered from bondage of death and hell/ by

Rom. ix

this acceptable sacrifice made ad done/ bits
wixte Christ oure saveoure/ and god his fa-
ther. fa. I canne none wotherwyse immis-

Luc. xxii

acion. for he sayde hym silfe/ which shalbe
broken and geven for you c^o. So. He ga-
ve not then at his last supper his materiall
boddy and bloudde vnto theym to be eaten
corporally/ nor yet hid it vnd breaude nor vn-
der wyne. fa. In no wyse. for he remayn-
ed bodily sittynge before their eyes. And af-
ter the woides were spoken the bred which
he toke and blist / remayned breaude/ and wy-
ne/ wyne. as the lorde hym silfe testifieth in

Luc. xxii

the gospell. Wheare as in all goddis work-
es/ after he once had spokē the worde/ all th-
ynges are ad cōtinewe with outē fiddō tr-
ewe. and so apere in dede in their owne na-
ture/ whether they be spretuall/ or els natu-
rally corporall. After he once had made wy-

Joan. ii

ne of water/ it had nether coloure nor tast of
water eny more/ but was wyne in dede. He

made hym also whiche was borne blide/nā= *Ioan.ii*
turally to se. In somoche that the pharises
beinge never so frowarde coulde not denye
it. Lyfwyse he reased Lazarus from death *Ioan.ii*
to lyfe agayne / that every man myght se that
he lived i dede. And after this maner he ge= veth vnto vs his boddy ad bloude. that is to
saye spretually. wherwith the soule once fe= ade through belefe/immediatly feleth all spre= tually ioye and cōfōte. that is to saye/faythe
towarde god his mercifull father / hope in
the promeses of Christ/and love and chari= te towarde his even christen . for he say= ht / he that eateth my fleshe and drynketh *Ioan. vi*
my bloudde / is in me and I in hym . Th= is is spretually done / wherby the children
of belefe / are strengthed in their fayth / and
folowe the sole stappes of their master Ch= ist. Serve their brethren/and hate the wo= lde. Wherby as through thynges most cer= tayne / the invisible presence of god is app= rehended . yet in the meane tyme / there is
no bodily presence of Christ neither in bre= ade / nor yett in wyne. Sonne. Canst th= on prove by scripture that he gave not hym
silfe vnto his disciples/and vnto those whis= che sate aboute hym / in forme of breade
for to be eaten / no: yett in wyne to be dr=

roncken? sa. Ye/ for he hym silfe sayeth in
the. vi. chapter of. S. Ioh/ that the flesshely
eatynge and drynkynge of his boddy. and
bloudde stōdeth to none effecte. sayinge/ the
wordes whiche I speake vnto you/ are spre
te and lyfe. that is. they speake of a spretuall
maner of eatynge ad drynkynge/ and of th=
at thyng whiche bryngeth to lyfe / and that
inwardly throwe belefe. And therfore can
there neither carnall thyng/ nor creature be
longyng vnto the vngodly / be other spre
te or lyfe. So. Are then the wordes rehearsed
in the. vi. chapter of Ibon/ of one meanyn=
ge with Christis sayinge of bred ad wyne?
sa. There is no differēce/savyng only th=
at at his last supper the lord gave there vnto
the sign'e or token. but yet is the meanyng
one. For in the forsayde place the lord say=
de/ the breade that I will geve is my fleshe
whiche I will geve for the life of the worlde.
whiche silfe same thyng he also declared at
ma. xxv his last supper/sayinge. take/and eate/this
Marci. is my boddy whiche for you shalbe gevē. w=
xiiii. hiche bothe are but one maner of speake/
Luc.xxi ad therfore ought after one maner to be vn=
derstonde/ and that (as a pereth in the. vi.
chapter of. S. Ibon. and in the tenth the elev=
enth ad twelth chapters of. S. Paul in the

fyrfst pistle vnto the Corinthians) spretual-
ly ad not corporally. for as mosche as Christ
is gostly fode in the herte which cannot be
gnawen with reth lyke wother materiall me-
ate. So. Ye/but these wordes are merves-
louse playne/ this is my body / and agayne
this is my bloudde. Fa. The lorde's wordes
are light/ and lightē the vnderstandyng of
the simple/directiōe theym all wayes to be-
lefe and love. wher vnto all prophecey shul-
de agre and be proporcionable/that is to sa
ye all interpretacion of scripture. For yf we
only shulde leane vnto the bare wordes the-
ros/it were nether bawfull for me to call my ma. xxiij
father/father/ nor yet to grete eny manne in Luce. x
the waye/ nor to weare shewes on my fete. mat. x
ad soche wother many mo. We must ther-
fore leane vnto the livynge sprete/ and not ij. cor. ij
vnto the ded letter . and marke wele in oure
mynde that what soever the lorde other spa-
te or did/was all for oure spretuall comfo-
te/which thynge only depēdeth of hym. Th-
is well pondered/we canē never greily sw-
arve from the trueth. as longe as we decla-
re these so playne wordes/with soche wot-
her lyke maner of sentences/pertayninge to
one meanyng of the sprete. Wherfore lett
vs evermore with an evidēt ad playne sens-

gence/ expowene and declare another which
is diercer and herder. as longe as they pre-
tende but one thyng or meanyng. and so
vnderstonde all thynges after the mynde ad
meanige of the speake of theym. So. Wh-
at frute th̄ receavest thou by these wordes :
fa. It bryngeth to my remembraunce the
mercifullnes of god my father/ graunted
and geven unto me/ through the sacrificyce
made of Christis boddy and bloudde on the
crosse/ for oure redempcion/ once for ever.
which thyng the ofiener that I call to rem-
embraunce/ the more fervently it is by the
se wo:des/renewed/quicke ned/ and stren-
ghed/in my herte. In somoche that I suer-
ly beleve and knowe that Christ with all th-
at he canne do/is myne. Not that he therfo-
re shulde be breade/or els hidden other vn-
der bredē or wyne. but because I doute not/
that he once hath soffered death for me. who
se maner was ever wout to declar spretuall
thyngs by corporall tokēs/ ordryngē hym sil-
fe all ways after soche a finde ad playne wy-
se/ that oure dull ad rude capacite the bet-
ter therby myght sele ad perceve his mynde
ad purpose. as apereith where as he had blo-
Joan. xx we on his disciples/he sayde/receive ye the
wholy gost. this blowige was not the wh-

oly gost. For he was neither theri/no: yet th= erunder. but yet the disciples thoro we their belefe receaved hym inuisibly into their he= tes evē as we do christē body vnd the signe or token of bred ad vayne / though he nether be in nor yet vnd theym . This bred entreth into the body/ but the boddy of Christ thoro we the operacion of the wholy gost/ cōmeth by the wo:de of god into the herie . For the ourwarde wo:de is only a sounde or a voy= ce/betokenyng that inwarde wo:de wher by god through his sprete speketh in the he= rtes of his belevinge children. were as they represent vnto the children of vnbelefe but a voyd thyng or a vayne voyce. These sacre= mēt ad signes therfor: betoke the body of ch= rist spretually there to be present. whō they which are gracie in belefe only receive . ad Joan. vi
after this maner spretually eatige hym/they live evermore. Son. Ye but Paul sayeth/ whosoever shall eate of this bred/ ad drinke this cuppe vnworthly/ shalbe giltly of the bo= dy ad bloudde of the lōde. ad howe canē he be giltly of that thyng / which after thy say= inge is not theare present: fa. Take never one pece of scripture here/ ad a nother gob= et there. but marke well what precedeth / ad what foloweth/ and thou shalt perceve that

Paul calleth theim vnworthy eaters/which
misused this supper/eatynge and drynkyn= as
g
r
sc
fe
re
d
er
a
f
u
a
a
c
n
f
u
a
d
v
u
g
ge dronken/where as wother hongered ad
thirsted. by reason where of/ the charite / of
wother which were called brethrē/was br= okē / there as it shulde have bene vndesfiled.
because that the lordē breade which they th=
us ought to have broken in servent love ad
charite wone with another/for a rememb=

I. Cor. xii cunce of the incomparable love of Christis
death and passion/reherewith they were vn
yed and knet to gether/ was after this wy= se institute and vſed to be devided and rece=
aved/but for a witnes or testimoniall/as they
did eate of one breade/evē so to be all mem= bers of one boddy. But paule evidently enfor=
med of the contrary amonge the Corinthis=

I. Cor. xii ans (whome he calleth slow bellies/and se
Phili. iij fers alonly of theym selves in all ydernes ad
superfluite/ after the maner of oure newe
goddē nowe adaiers/which with their faul= ce interpretacion of these so: sayde Christis
wo:des/so blynde mennes soules/and der= ken their vnderstandinge / that therby they
have so gotten their hedde vnder their gird= les/that they suppose theym selves neither to
have eyes to se/eares to heare / nor tōges to
speke. But evē as they saye so must they do.

as they orden / that must they afferme to be
good. and that they do / that are they const=
rayned to alowe . Insomuche that the silly
soules are nowe brought into soche a bele=
fe / that they suppose the prestes to have tho=
rowe these wordes power to make their lo=
de of a pece of breade . And that it is suffici=
ent for the clensyng of their consciences / ys
a mortall man / be he never so vngodly wic=
ked or vnrightous / once a daye eate this fa=
ulce ydole ad fayned god / ymagined of bres=
ade . Wherby they are brought into all thre=
auldom / aduersite / ad captivite . Insomos=
che that ys a pover manne / or womane / ha=
ve for theym and their chldren but one loa=
se of brede / or one chese / soche a pilled mar=
chaunt / whch at home liveith in all abeun=
daunce ad ydlenes / must have it at his plea=
sure and commaundment agaynst all cha=
rite / and concorde of love) for their breakyn=
ge of this godly institution of love nameith
theym vntwo:hy eaters and drynkers of
the lordis supper / and gilty of the boddy ad
bloudde of Christ . So . Ys not the breade
the whch we breake part takyng of Chri=
stis boddy : sa . Yes . So . Howe cane th=
at be excepte we eate eache one of it : saith .
Marke welc what paul sayeth in another 1 . Cor . ix

1. Cor. x

place also. Are not they whiche eate of the sacrifice parte takers of the auiter. Yet is th ere none of theym/that corporally do eate in the sacryfice eny gobber of the auiter. But they are parte takers of the auiter whiche be longe vnto the exteriall offeryngr or sacrificie there of. Eve so are they part takers of the boddy of Christ whiche eate of one breade to gether in the vnite ad love leste vnto theym by Christ. and are counted / ad iudged to be mat. xiij of one company/and churche/whether they be goode or evle vntill the tyme of harvest co me. After the same maner they are parte takers of devils whiche eate of thynges offer ed vnto ydols / and yett eate they no devils.

1. Cor. x

Therfore dere sonne se thou strengthe thy saythe with a continuall remembraunce of Christis passion. And stryve with no man ne disputyng of eny soche matters. for the congregacion of Christen men are not wo

1. Cor. x

nt to vse soche vayne disputacions. But vn to theym / whome thou seest diligently en quyre for the knowledge/of the trueth/ge

1. Pet. iiij

ve a swete and lovely answer of thy belefe. And loke that thou diligently evermore lab

oure to seke Christ / wheare as he sitteth on

ma. xxvi

the ryght honde of godde his father. That

Luc. xxij

is in a spretuall/and in an incomprehensi

ble beyng and power of god the father.
Which through his sprete continually is in
vs / wortige in oure hert hate agaynst evill/
and desyre and love towardes goodenes.
Soñe. God geve me grace so so:to do.
and accordyng to thy doctryne / I will vse
bothe sacramentes and also their sacramen-
tall tokenes . for nowe am I well assuered/
that there is none exteriall thyng of eny eff-
ecte wher as the sprete inwardly worteth
not in the hert. I requyre the furthermore/
what thynkest thou / when ihou remembrest
that Christ shall come to geve iudgement
fath . Truly that at that daye angels/men/
and devles / muste apere before the trone of
the maieste of the sonne of god I E S U S
Christ. vnto whō is reserved all power and
iudgement wherwith in that houre he shall
(in the twyncklyng of an eye) condempne Mat.
bothe bodyes ad also soulles of theym wh- xxviij
iche here in this lyfe have not had a trewe bc Luc. xxi
lefe/and frutes there vnto agrable / to fyre
everlastynge / and contrary wyse admitt the Joan. v
children of belefe to ioye eternall. Wherfor
in the meane whyle I ought to praye with
oute ceasyng vnto my lorde Christ / that it mat. xxv
maye please his bountous goodnes to ad-
mitt me vnto the nombre of his chosen/

ad to present me vnto his father / perfect ad
Ephe. iii whith outen spott/praye for me / and to re= newe me in the sprete accordyng to the ne we manē which after a godly wyse is shap en/ in rightousnes and trewe holines . for

Ma. xxv with oute his ayde / I lose bothe oyle and la boure. and for this cause I crye vnto god al mighty for grace and marcy in his sonnes na me. So. What foloweth in thy belefe? fa. I believe also in the holy geost. So. What is that to saye? fa. That it is vnpossible for me thowte myne owne workes to obtayne other Christ or his promises. for the natu= rall manē perceapeth not the thynges of the sprete of god . Wherfore the father pulleth and calleth me vnto hym thowte his spre te. which in Christ quickeneth/ and makeith me bothe holy and spretuall / and teacheth me all thynges. Insomuche that of my selfe/ I wote neare howe nor what I shulde pr= aye. He prayeth for me/reneweth me/lead= eth and compelleth me wother wyse to do / then my flesshely mynde or desyre inclyneth me vnto. He assuereth me of mercy/and se= aleteth me vnto the daye of deliveraunce. This article putteth backe all falce hope and trust in my selfe/ad of myne owne workes . Wh= ich are evermore evill/ and withoute sprete.

I. Cor. viii

3o2. xvij

And therfore beleve I in the holy ghost/ and
not in myne owne myght annd possibilite.
So. What distinction makest thou in the
godhed:that is/birwene the father /sonne/
and holy g̃ost: fa. God / his worde / and
his sprete/are but one, and thus to beleve is
sufficient / with outen eny further enqy= Deu. vi
rañce. for the searcher of the maieste of god/
shalbe overthowne from glory. It is suffi= Joan. 5
cient fo: me that I knowe that my lorde god
is one god, and that he through his eternall
worde/which was with hym in the begyn= Deu. vi
nynge made all thynges, and with his spr= Joan. 5
ete continueth in all creatures/ordereth and
preserveth theym in their beinge. And that
his sprete/power/and gyfie is in vs/which
stereth the belevers/a waketh/dryveth/ and
leadeth theym agaynst all flesshely lustes ad
desyres. Wherfore he that neither feleth nor
beleveith this sprete in his herte/surely hath
but a ded belefe / which alonly clyncketh on
the tippe of his tonge / beyng not roted in
his herte. for he verely belevereth in the holy
g̃ost which knoweth that fayth/hoape/and
charite/are the gyfes of god/and that abo= Deu. vi
ve the nature and capacite of mane. I fur= Deu. vi
thermore beleve in an wholy christen chur= Deu. vi
che. So. What maner a churche is this?

Colo.5

Eph.iiiij

Faith. It is a company gaddered or assent bled together of true and faythfull christen people. which as members of one body (by the operacion of the wholy gosst) are fastened in one hed Christ Jesus their lorde. of whom they receive the moysteoure of belefe and gode workes which causeth theym materially to vse the wode of god/his baptē/ and his last supper / as tokens materiall of thynges most godly and spretuall . Which churche generally taken/cōprehendeth not only those whiche nowe lyre and beleve/with theym which here after shall beleve . but also as many as are departed oute of this lyfe/and rest in the fayth of Abraham . of the which whole nombre Christ is hed. That is to saye/of the whole body of his churche made/bilt/ and edysfied / of belevers . whome Paul diligently exhorteth to kepe the vnite of the sprete in the bonde of peace . and to be one body/and one sprete/ evē as they are called in one hope of their vocation sayinge moreover unto theym / let there be but one lorde/one faythe/one baptē/one god ad father of all . which is above all / thoroewe all/ and in vs all . To whome be glory so: evē more amen. Son. Thou saydst before that no man shulde praye to sainctes, ad

here thou sayest that they are of the company of this Christen churche. Wherfore doue
lesse they praye for vs / and healpe vs weake
members/ with their continual intercessiō
to god. fa. With ouen sayle/ they nowe li
vynge in god / affectuously desyre the welth
and saluaciō of all goddis chosen . yet have
I no comaundment of god eny soche inter
cessiō to desyre. But he sheweth to me throu
gh his godly worde every where/ that my
health ad cōforte stōdeth i the praier ad inter
cessiō of oure only mediatour Christ Jesus. Mat. xj
So. Wherfore desyred Paul the the prayers
of them which wer alive: fa. That throu
gh many/ the glory of god myght be forthe
red. the ded/ we shulde cōmitt to god/ i who
they rest. So. Go to the. Yf Christ be the
hed of this Churche/ his churche must be in
uisible / as he is in a celestiall and spretuall
beynge / vnpossible to be apprehēded or sene
with eny corporall eyes. fa. Eve so is it and
therfore beleve I the wholy Christē churche.
So. for what cause calleſt thou Christ an
hed: fa. Because that as by the reaſon of the Ro. xii
hedd all goodnes cōmeth vnto the boddy/e= i. Co. xii
vē so by hym / his members receave of god Eph. iiii
almygthy mercy/ ad also the holy gost to go
verne and to worke in theym all that go=

ode is. So. Wheare is this churche: here
at Rome/or at Constantinoble: fa. There
as are christen belevers. though that the da-
ye of manē no where canē shewe it for a cer-
tainte/ yet must we beleve this churche to be
in dede. for as many as beleve / and hertely
desyre godlines/ are mēbers there of. And
therfore can she not be subdewed to no po-
wer temporall. But god the father hath ord-
ened oure lōde Jesus Christ only to be her
hed/ruler/and Bynge. So. Are synners al-
so of this churche: fa. Ye some of theym .
namely that are called with an holy callige.
not after their dedes . But for the purpose
and grace of hym that called theym . which

q.Tim.5 grace was geven unto theym thorowe Ch-
rist Jesus before the woldē Was. Soche
pertayne vnto the body of Ch:istis churche.
No man can pull theym from. hym for his
heavenly father which hath geven theym vn-
to hym is above all . and hath predestinate

Ioā.xvij theym to be his heires / accordige to his o-
wne purpose / whiche worketh all thynges
after his owne will. that they shulde be vn-

Ephe.1 to the prayse of his glory/ which before ha-
ped in Ch:ist. wherby they were clenched in

Apo. viij the blounde of the lābe . But as many as are
ijij. xxij. not chosen before/and called therunto / shy-

ne they never so fayre outwardly/ ad be th =
ey never so grett in reputacion of mēne / yet
are they in no wyse of the Christen compa =
ny. but remayne of theym/ of whome saynt
Jhon speaketh saynge/ there are many anti
christes (that is to saye falce christen men) 1. Joā. q
which are departed from vs . but they were
not of vs . for yf they had bene of vs / they
wolde no doute have contynewed with vs .
But Paul beyng assuere to be one of this
body and churche / sayde with grett ioye .
There is nether tribulacion nor angwysshē/ Ro. viij
persecution nor hōgre / nakednes/ ieopardy
nor yet swarde/ that shalbe able to parte vs
from goddis love . ye I am sure that nether
death nor life/ angell/ rule nor power/ neth =
er eny other creature shalbe able to depar
te vs from goddis love which is in Christ
Iesu oure lorde . So . This can I well per
ceave . for Christ and his body is one thyng
wherin yf one once be grafted / in tymere =
quyred he brigeth for the the frute there of .
wheare none hypocrysy/ nor outwardē dissim
ulacion can healpe . So . What is the po
wer ad authorite of this churche : sa . Paul
declareth saynge . The lorde hath geven me
power to edysy/ and not to destroye . which q.co.vij
thyngē perteyneth to eache one of the mem

bers of this body / seyng that all thynges
ought to be done for the edificaciō of the cō
gracion / ad not to the destruccion . unto the
which entēt all spretuall gystes lykyse sh=

ulde be vsed and ministred amonge theym .

I. Cor. xii Son . Have they whom menē call lordes
of the spretualte none wother power? fa .
Judge in thyne herte whether they be mem
bers of this body o: not . If they were/they
shulde also be ministers of the congregaci=

on/and fulfill the office of a trewe shēphear
de . and nether soffre theym selves to be cal=

led lordes o: masters . no: yet their shēpe to

be devowtered of wolves / but rather after

I. Cor. iii Christis example put their owne bodies in
ieoperdy for theym . Son . They make men
sore astunnyed with their coursse and excō=

municacion . fa . The excomunicacion of

Christis congregaciō is an acte of gret ch=

arite / and brotherly love . Wherby wother

shulde refrayne theym silves frō the life and

learnyng of hym whch is acoursed or ex=

communicate . o:dened to the entent that ther

by the wicked myght the better come to the

knowledge of hym selfe . and at the last con=

founded and ashained of his owne offence

and misdede before his brethren / confess

hym selfe to be as an infecte/and rotten mē=

Joan. x

bre/worthy to be reiecte from the whole bo-
dy. and so with amendment desire helpe ad
foryevenes of Christ and his holy compa-
ny. So. Is this excommunicacion nedfull
vnto the churche of Christ? fa. Ye surely /
that christen men cannot be without it. for
herby prove they all thynges / and kepe ihat
gode is / and beleve not every sprete/but pro-
ve theym whether they are off god o: not. *1. Cor. v*
And herby syngulerly beware offaulce lea-
nyng. and so exchewe all faulce and disce-
atfull delusions of the wicked. So. Theri
ghte coursse or excommunicacion as they saye
canot be/ except it be declared in the polpet.
fa. Loke howe moche the more a manne per *1. tesa. v*
ceaveth another to synne/o: to do agaynst fa-
yth and charite/ so moche the more he must *1. Jo. viii*
consyder that he is acoursed of god/and the *Titu. iii*
diligentlyer ought he to exchewe ad flye his *1. Cor. vi*
co:mpany. Excepte that so: the amendment *Ephe. vi*
of hym which hath offeded/ his co:pany we *1. Tes. iij*
re nedfull/ad no manne therby offeded. But *1. Ti. iij*
be cause evey man of the congregaciō hath
not the gyft to iudge spretes / I holde hym
for an heretē/ad acoursed/ which hereth not
the admoniciō of the churche. and that with-
draweth not hym selfe frome all soche / lest
he geve vnto his owne frailnes an occasion

Tit. iij to faule. for of god are accoursed and excommunicate/all covetous people / whormongers/drōfardē / ad all soche as name theym selves christen. and by the reason of their mischevous livinge cause the name of god/ad his glorious gospell evill to be spoken of. ad for this cause ought I to seperate my selfe frō theym . lett wother in the meane whyle iudge theym accordynge to merci. flye/or soffre theym. for he withouten fayle which denyeth that Christ is come in the flessh/or els he(what ever he be) that through the wortē of derckenēs is a stomblynge blocke to the whole company/openly (of whose amendment yf their be no hope) before theym all ought to be excommunicate/ that is to saye expulsed out of the congregacion. wherin we ought to take gode hede/that we do it of pure love withouten malice. and that we publisse not oure brothers vnknowne defaul tes to his defamaciō vndiscretly. lest we begynne a newe tyranny/pharisaicall hipocrysy/or discorde vnder the colour of excommunicacion. for then shulde it prepare a redy waye to destroye bothe the gospell and also all christen liberte . Wherfore Paul almost **Ro. xviij** every where teacheth vs to flye falce doctrynes/and bryngers vp of newe sectes folo-

J. Cor. v

J. Jo. iij

wige Christ his master/ which in the .xviij.
c. of. S. Mathew/ enformeth the members
of his churche after what maner they shul=
de be have theym selves with soche. conclu-
dynge / that yf there be amonge theym eny
that will not heare the right admonicion of
the congregaciō/ he which knoweth it / ou-
ght to take hym as an herthen / and as a pu-
blican. and therfore Christ sayth / let hym be ma. xviij
vnto the as an open syñer. He sayth not/vn
to the hole churche. Flye thou hym with cō=
passiō/ and lett the congregacion do that th=
ynge whiche acordynge to love and charite/
is cōformable vnto the doctrym of their hed.
Son. Byndeth this coursse the soule also :
fa. It is not ordened to destroy/but rather
to edify the congregaciō with all. So. Wh
erfore then sayth the lorde / what soever ye
bynde on erthe / it shalbe bounde in heven: ma. xviij
fa. The power of byndynge/in christis ch=
urche or congregacion / is alonly with the
wo:de of god/declared in the lawe and po=
phett (which is the kayes of the kyngdom
of god/to shitt and to open with all)many=
festly to pupblisse and shewe a synner / yf
he repente and beleve the promises of god th
rough Christ ad his gospell / to be delivered
from the coursse of the lawe/ and consequēt

1. Cor. v

ly to be losed out of the bondes of death and
captiuite of hell. Contrary wyse/ yf he go ab
oute to iustify hym selfe/ and to repute eny cr
eature nedfull/or of more value/ so: his sal
uacion/ then is the bloudde of Christ/ with
this goddis worde strayghly/to condemp
ne and declare hym to be the chylde of dam
pnacion/ ad presoner of hell. For by this me
anes is a manne/ knowne other to be of Chri
stis members/ and parte taker of his kyngd
om or not. Son. I perceave nowe that for
this intent Paul openly did excommunicate
hym which amouge the Corinthishians kep
te his mother clawe. fa. He which open
ly synneth/openly ought to be corrected. Ye
and yf he will not mekly soffre their correcci
on/before all men to be declared as an infect
schepe ad rotten member/ with this coursse
worthy to be curt from the boddy of christen
men. after that (as longe as he continueth
in his maliciousnes) never to eate of the lor
des bred/ nor yet to drinke of his cuppe with
the congregaciō. Notwith stōdige where as
he shulde nede ayde or socoure/in eny thige
cōcernīge neighbourhode/ we are bounde by
the cōmaundement of charite to do oure best
for hym. ad. by all meanes possible to seke ho
we to wyne hym agayne. So. Christē men

then of dny are bownde to warne \tilde{a} d admo
nisse one another / \tilde{a} d to fye theym whiche
are sclaundrous vnto the name of Christ / as
farre forth as they know it / \tilde{a} d thise it so: the
amēdmēt of hym whiche is faulē. But nowe
I wolde thou declaredst to me / what profite
these outwarde signes / whiche menē call sac
ramētall / brige to the cōgregaciō / seige that
it only cōsisteth in Ch:ist / \tilde{a} d is fre frō all out
warde elemētes of this worlde. Sa. Ch:istē
mē vse theym as they are i dēde / so: tokēs of
spēciall thynges / and that to souther dedes
of love \tilde{a} d charite bitwene theym selves / \tilde{a} d
vnto all mē . And be cause they knowe that
they live only by faythe / they syrst vse the sig
ne or token there of / that is to saye baptēm /
for the augmentaciō \tilde{a} d encrease ther of. As
thus. Loke evē as one whiche of a gret mā=
ne is receaved vnto his service / as yet is not
knowone nor declared vnto woither of that
mās houssholde to be one of their cōpany or
felisshippe till that he have on his badge o: li
verey. Evē so though that a mā be of the sed
of abraā / \tilde{a} d housse of Israel / borne of christē
father an mother / yet is he not manifestly de
clared to be of Christis housse and congre=
gaciō till that he openly be clothed with the
garment of baptēm / whiche is no thyng but

a signe or token declarynge hym to be of chris-
tis flocke and nombre/ makyng hym be-
fore god/ neither better nor worse. but beto-
keneth the baptē of Christ/ which in the spr-
ete and syre purifieth man's conscience from
synne/ and geveþ trewe righþousnes to as
many as thorowe this baptē exteriall ha-
ve put on the lorde Jesus Christ spetually.
For it is the maner of wholy scripture com-
ly to take signes and figures for thynges by
thaym represented. as the baptē of water/
for Christis baptē. And therfore Paul na-
meth it a bathe of the newe byrh/ and a pu-
trynge on of Christ. Son. What are they
which shulde be baptised? sa. All they w-
home by the rule of charite (which beleueth
and hopeþ all thynges vntill that the cont-
rary manifestly apere) we maye suppose to
partayne vnto the promeses of the lorde. For
whomsoever god accordynge to the porþose
of his eleccion witteth safte to ascrybe vnto
the flocke of his electe/ hym ought we with
this signe of baptē to knowledege for oure
brother/ and felowe of one vocacion. So.

Mat. vij But howe cane mane knowe whether he be
electe of god or not? sa. Surely by the frut-
es of his herte. ad specialli yf they be grow-
nded in brotherly love and charite/ as Ch-

ist sayth hym silfe in the. xiij. c. of. S. Iohn.
Sonne. What hope hast thou then of littell babes / which neither are able to confess their belefe / nor yett to brynge forthe the frutes of love: are they belogynge to this churche / and pertaynyng to the promes of mercy / or not: sa. Loke as Abraams childre were not excluded from the commaunt made betwene hym and the sed of Israchel / no more are oure children / beynge in dedde the true posterite of Abraham (havyng also vnto theym specially the promeses of mercy promesed) excluded from it. wherfore we be
Gen. xvii
leue theym to be members of Christis body / vntil that they come to age and shewe the contrary in their livynge. and declare by the
Rom. ix
workes of dercknes theym selfes to flye / and to hate the lyght. for this cause Christ wold and comaundered children to be brought vnto hym / blyssed theym / and sayde / vnto so the belongeth the kyngdom of heven. Oure baptis is no better then Christis blisseyng. for as moche then as Christ declared them (thus doynge) to be parte takers of his fathers promes / we also ought to hope that the kyngdō of heven belongeth vnto theym. Wherfore we receive theym vnto the congregacion of Christis churche with this out-

Ex. xiiij warde token of baptēti. Lyfe as oure fo:fa=
thers did their chilđren with their circumci=
sion in the lawe. So. I wolde gladly heare
one precepte o: cōmaundment geven in scri=
pture/that we shulde baptysē theym/ as the
lawe compelleth to circumcysē mens chilđren
Ex. xxij the eyght daye of their birthe. fa. We have
nowe obtayned the daye sprynge/delivered
J. Cor. x by christ oute pf the cloude(wherin they w=
andred blynsfolded with the vayle of the la=
we and ceremonies) and walke in the cleare
lyght of the newe lawe/that is to saye the bo=
de of love/which is in the herte/and consist=
eth in none outwarde ceremony. wherfore
we have no nother cōmaundement geven vñ=
to vs / savyng alonly this which directeth
every member of Christis boddy in this con=
gregacion to do all thynges to the honoure
of god for the well and proffet of oure negh=
boure/and that wyth a gode mynde/and a
fervent love. where as our fore fathers did
all thynges by constrainc annd geveous
compulsion vnder a shaddowe. for the cō=
J. Cor. x maundment of love sett a syde / all thynges
are fre for vs / and we bownde vnto noth=
ynge. Sonne Why doth not the lord cō=
mat. vi. 11. maunde baptēti/when he sayth Go and re=
ache all naciōs baptisynge theym in the na=

me of the father/and the sonne/and the holy
goste: father. Yf thou well vnderstonde
what before is rehearsed/thou shalt evident
ly se by this texre / after what manner he ta=
ught his disciples to brige theym which ls =
ye in darckenes into the light of truthe. and
after they once hadde knowledge there of/
by this baptēm to admitt theym vnto the cō
pany vñ Christis houſſholde/ ad ſo openly de
clare theym to be loſed from the bondes of
derckenes / and to be grafted in the light of
the gospell of god. Wherfore they after this Rom. ix
maner toke the gentyles for Israel as wele
as the Jewes. Therfore he neither here with
forbod/no: yet cōmaūded baptē. but with ſo
awe wordes declared/howe they ſhulde be=
gynne to preache the worde of god amonge
the heþen. Son. I ſe well then that this
is the maner whiche Christ wolde that his
disciples/and all wother ſhulde have rehe= ſte
re as they declare the glad iydyngeſ of Ch= ristis
ristis blouddē. For no manne wolde ſoffre
hym ſilfe and his children to be baptiſed in
Christis name / excepte he fyrtiþiſt what
Christ were. Wherfore preachyngе neceſſa
rily muſte preceſſe. But what ſayſt thou vñ= to
to oure baptēm / which of ſo longe a ſeſon
hus haþe bene kepte after one fassion/and

maner: sa. Many thynges in the begyn-
nyng of Christis churche were vsed and ob-
serued / whiche we are nothyng bownde
to kepe / as pertaynyng to outwarde thyn-
ges / which we ought to committ vnto the ar-
bitrement of charite / which iudgeth and co-
maundeth not only thynges necessary to be
done / but also ordeneth a tyme wherin all th-
ynges to oure neghbours conforte shulde
be other obserued or els ministred . which
wother wyse cannot bynde vs. So. Wh-
at provayleth baptis vnto babes : sa. It
bryngeth to oure remembraunce the promis-
ses of the grett goodnes and mercy of god.
wherby he declareth hi silfe to be oure mer-
cifull father. And for this cause are the chil-
dren committid vnto their elders / and chur-
che. whiche are bownde to norisshē ad br-
yngē theym vp / as membres consecrate on-
ly vnto the glory of god. wherby the childr-
en shall have gret occasion to live honestly
and in the feare of god / and elders obedien-
ce . for once perceavyngē theym selves thr-
ough the tender mercy of Christ to be pulde

Rom. xj out of the wilde olyve tre / and to be grast in
the naturall olyve tre / they shall agret deale
the feruentē endeuer theym selves every
wherē to bryngē forthē fruite acceptable to

god/and pleasaunt to manne. and mettiaſt
heare their elders admoniſſhment/ and cor-
reccion / when they ſaye / dere chylde thou
arte christened/ and offered vp vnto the lor-
de/remember therfore that thou arte accom-
pted of the nombre of goddis chosen. wher-
fore ſe that thou leade a godly lyfe. Thus
and thus oughte thou to do . And this
or this to flye. But yf he offendeth / and after
ſoche warnyng and admoniſſhment there
folowe none amendment. then oughte he to
be ſeparate and excluded / by the lordis last ^{ma. xvij}
ſopper from the boddy of christis churche.
So. Divers there are which ſaye that the
baptem of yonge babes is very noyous / ad
an occation to many/evill to live. fa. Do
what thou canſt/ yet ſhalt thou never be ab-
le to ſatisfye ſoche people. Though we defer
re the bapte of a childe vntill he come to age
of diſcretion (as they will have) yet is he ne-
ver the better . for he beyng then never ſo
rooted in vnbefeſe/maye for a ſeſon diſsem-
ble a fayned beſeſe/ and vnder ſoche a prete-
nce/he beyng an infecte wedder/cople him
ſilſe among the pure flocke of Christis ſe-
ſe / to their gret hyndraunce and trouble.
for it ſhulde be laufull for no mane to denye
baptem to eny persone/ howe wicked ſo ev-

er he were / yf he once with tonge name hym
me silfe a Christen mane. So. Is not this
to take the name of god in vayne / when the
baptiser sayeth / I baptryse the i the name of
fath. No. But he taketh the name of god
in vayne which wittigly doth baptryse one /
whome he knoweth shall so wikedly live / that
by the meanes of his mischevons lyfe / the
name of god cannot but be evill spoken of.
But when it is vnfowne vnto vs whether
er he be a shepe or a goate / whome by baptē
we receive into the congregacion / accō:dyng
e to charite / we ever ought to hope of the
better. As Peter did / when he baptised Si-
mon the sorcerer / by whome afterwarde the
name of god was gretly blamed. We lyke
wyse offendē not in admitynge soche vnto
vs vnfnowyngly and thorowe love / whyls
they are yet yonge / for we knowe not what
godde will ad pleasure is to do with theym.
but acordyngē to the ensāple of Christ must
hope well of theym / and iudge theym bēy-
res of the promesēd kyngdom. Which thyn-
ge we wittēs with oure outwardē baptē.
Neverthelesse when they com to discrecion /
and shewe the contrary in their dedes / we
ought nothyngē to ponder this exteriall bap-
tem / but to exclude theym oute of oure com-

pany/accordyng to Christis doctrine. Th= s. Cor. v
ough the churche of god shall never vnto t= he daye of the lorde be withouten faulce di= ssemblers and hipocrites/ yett shall abhomi nable and manifest syñers be expulsed the = re oute. which thyngc canot be / excepte be= fore they were admitted there vnto for righ= tous. Sonne. Compendiously of this ma= ter I praye the tell me the effect. fa. I kno= we well that a mane ought to iudge and to hoape the best of every manne/ till the cont = s. Co. xiiij
rary playnly apere. ad therfore ought we to beleve that Christen mens children are be= longyng vnto the bonde of mercy . Erē as Gē. xvij
were Abraams chyldren. Nowe then seyn= ge that baptēm is nothyngc but a begynnyng/ or renewāge into the cōpany of christen men(which is fre/ from all ourwardē cere= monies) we ought to deale with theym this tokē of oure fellisshippe. for as moche as ou re lorde called theym vnto hym/ layde his hō des on theym/ blest/ and sayde to theym/ the fyngdom of herē belōgeth vnto sothe. So.
Herby then will I abyde/ that mane cōfess= ateth faythfull mēs chylde vnto god/ be th= ey never so yonge / by baptēm. Wherby the company of christis cōgregaciō is augmen= ted / receavyngc continually newe mem=

bres in one body/wherof Christ is hed. **fa.**
Ye but marke the chese pount. whiche is th= =
at the spretuall birthe / and death of the fle= =
sse remayne in the. which are signified in
this baptēm. Remember that thou arte the
chylde of god/and that thy angell beholdeth
the face of god continually/ that thou never
shuldest offendē thy neghboure/but as far= =
re as thou canst and mayst to further and
healpe theym/ puttynge theym also in remē
braunce of their spretuall baptēm/betoken= =
ed by this outwarde signe. To geve the lyf= =
wyse further informacion/Christen men vse
the lordis last supper/ for the renewynge of
1. Co: xij their belefe. and to testify theyr goode myn= =
de and meke herte through love towardes
their neghbours. for the eatynge of the lo: =
dis bred/and drynkynge of his cuppe/ ref= =
reisbeth their belefe in Christ/ and declarereth
a fervēt love whiche we shulde have vnto th= =
eym of the housse of god / wherwith we are
knit as members of one body to gether. for
we thyncke/beleve/and saye / Swete lorde/
we thāke the that thou hast offered vppe on
the crosse thy boddy/ād bloudde/ for oure re= =
dēpcion. whiche thyngē/gode lorde/as thou
cōmaundedst / we here with bred and wy= =
ne afferme and testify to be done in dede for

ther remission of oure sythes. And thus spre-
tually eat we thy body/ and dryncke thy bl-
oudde. Whiche comfortable and very necess-
ary remembraunce/ renewed with the wor-
de of god/by bred and wyne/ is the foode of
oure soules vnto lyfe everlastinge/ wherby
we are strengthed/ and made apte vnto all
goodnes. So. Why/ strengtheth then the sa-
crament the consciences of men? sa. Not
of theym selves. but the remembraunce wh-
iche cometh by theym/ through the holy gost
refrescheth/ strengtheth/ and stablisheth in
vs belefe and also love. For in breakynge of
bred together we knowledge oure selves to 1. Cor. x.
be members of Christ with as many as love
hyme/ and offer oure selves all ways in one
hope to the healpe and conforte of oure bre-
thren/ as one bred and one body. And bec-
ause the Corinthishians vsed this thynge af-
ter an vnright maner/ Paul did reprehende
theym. For when they shulde have renewed 1. Cor. x.
the bonde made with Christ and their bre-
thren / they had theyr severall banfett^e over-
cloyinge theym selves with meate and dryn-
cke/ where as their povre brethren for nede
soffered grett honger and penury. So. Af-
ter what maner shulde a manne then wor-
shely ordre hym there vnto? sa. Paul did

bres in one body/wherof Christ is hed. **fa.**
Ye but marke the chefe poynt. whiche is th =
at the spretuall birth / and death of the fle =
sshe remayne in the . which are signified in
this baptēm. Remember that thou arte the
chylde of god/and that thy angell beholderth
the face of god continually/ that thou never
shuldest offendē thy neghboure/but as far= =
re as thou canst and mayst to further and
healpe theym/ puttynge theym also in remē
braunce of their spretuall baptēm/betoken= =
ed by this outwardē signe. To geve the lyf= =
wyse further informacion/ Christen men vse
the lordis last supper/ for the renewynge of
1. Co.: xij their belefe. and to testify theyr goode myn= =
de and meke herre through love towardes
their neghbours. for the eatynge of the lo: =
dis bred/and drynkynge of his cuppe/ ref= =
reſſeth their belefe in Christ/ and declareth
a fervēt love whiche we shulde have vnto th= =
eym of the houſſe of god / wherwith we are
knit as members of one body to gether. for
we thyncke/beleve/and saye / Swete lorde/
we thāke the that thou hast offered vppe on
the crosse thy boddy/ād blondde/ for oure re= =
dēpcion. whiche thynge/godde lorde/as thou
cōmaundedſt / we here with bred and wy= =
ne aſſerme and testify to be done in dede for

the remission of oure synes. And thus spre-
tually eat we thy body/ and dryncke thy bl-
oudde. Which comfortable and very necess-
ary remembraunce/ renewed with the wor-
de of god/by bred and wyne/ is the foode of
oure soules vnto lyfe everlastinge / wherby
we are strengthened/ and made apte vnto all
goodnes. So. Why/ strengtheth then the sa-
crament the consciences of men? sa. Not
of theym selves. but the remembraunce wh-
iche cometh by theym/ through the holy gost
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be members of Christ with as many as love
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hope to the healpe and conforte of oure bre-
thren/ as one bred and one body. And bec-
ause the Corinthishians vsed this thynge af-
ter an vnright maner/ Paul did reprehende
theym. for when they shulde have renewed 1. Cor. xi
the bonde made with Christ and their bre-
thren / they had theyr severall bankett^s over-
cloyinge theym selves with meate and dryn-
cke/ where as their povre brethren for nede
soffred grett honger and penury. So. Af-
ter what maner shulde a manne then wor-
thely ordre hym there vnto? sa. Paul did

biddeth hym exame hym silfe / seachyng
and gropynge in his owne conscience / and
herte / whether he doute / or stedfastly beleve /
that the lode also for him hath offered uppe
his body and bloudde . And that therby he is
become with all christen men / a member of
his body / theym to serve and obey . and to de
spise no: hate no manne . And where as he
feleth this belefe or love to be feble or fainte /
stedfastly to call vnto god for ayde / strengthe
and socoure / throughte his lēd Christ . So .
Is he then worthy of the lordis bēd: fat .
Ye / for he desyreteth to be knet vnto Christ and
his members with all love and service . He
knoweth surely / and thanketh the lorde for
the offerynge uppe of his body and bloudde
on the crosse to god his fater almyghty
for his sake . For he that indifferētly eateth and
dryncketh at this meale as he doth at wōth-
er / with outen eny thankfull remembraun-
ce of Christis death and passion / for a very
trueth he eateth / and receaveth his owne dā-
pnacion / be cause he considereth nott wh-
erfore that meale was institute and ordened .
Nor yet maketh difference betwene the mē-
bers of the lordis boddy (there gaddered to
gether in the vnite of love and thācke gevyn-
ge) and wother materiall meate and dryn-

cke. Manē here ought to have a respecte to
the body of Christ/ād to cōsider howe dere a
thige it is to be by the manes of his body ād
bloud incorpōrate with hym. And lyfwyse
with a stedfast belefe shewe the silfe same th
īge to his brethrē / which therewith one ass
ēt (for as moche as they are lyke mēbres) ges
ve thāt to god their father for the tēder mer
cy ād fidnes receved throuwe chriſt their lo
de. So. I se well thē/that all that do not ih
is/are but hypocritē. ād desſeble that thīge in
outward fode/which is not in their herte ro
ted by faythe ād love. ād so cannot but bothe
despyse their brethrē/ād sett the pryce of Ch
ristis precions bloudde at nougħt. fa. It
foloweth also dere ſōne/that to remēber Ch
ristis paſſion/declare his deathe/ād to examē
his owne cōſciēce/whether he (as is be ſore
ſayde) worthely eate ād dricke at this meale/
with due diſſerēce makige of chriſtē body or
not / is a ſpētuall memory howe that i Ch
riſt we all are one body. And that only by
the redēpcion/fatiſſaccion/ād ſacrifyinge/ge
vē to vs through the aspercion of his moſt
precious bloudde we are iuſtifyed ād not by
oure gode dedes/meritē/or deſervīgē. for
this cauſe was this laſt meale ordened by the
lord/as apereth i the gospell of. S. Ioh. ād

Rom. iij
Gal. iiij

1. Cor. x in Paulis pistle to the Corinthisians. which
xi. xii. from the begynnyng to the ende sownde no
thyng but fayth and thankes gevynge to
the lorde/ and love to oure brethren. And th
erfore ought we none wotherwyse to vnder
stonde theym. Wherfore with theym that de
spyse this Christis remembraunce/ and per
sever in the wockes of darcnes (as are/ dñe
onckardes/ who: mongers/ and soche wot
her/ descrybed in the fyfth chapter of the fyfth
pistle to the Corinthisians / and in the fyfth of
the Ephesians) lufe thou we in no wyse ke
pe cōpany. and that thou breake not the lo
dis bred with theym. But at all times se th
ou fervently in Christis name desyre of god
thy father to grownde the in trewe love and
perfitt belefe. and to graunt the / the trewe
vnderstōdynge of his godly wōde ad will.
For the kyngdom of god stondeth nether in
outwarde thyngs/ nor in trāsitory wordes
but only in the power of god. Though thou
never so gretly beleve/ excepte it live i thy he
rt/ it is before god of none effecte . further
to procede in oure fyfth purpose/ An holy cō
pany offayntes. Son. What is that to sa
ye. fa. Here with I knowledge as many
as are parte takers with vs of this exteriall
baptēm/ and Christis super(yf they with pu

re faythe ad charite declare theym selves as
members of Christis body) to be saintes/ ad
amōge theym selves to have all thynges cō= Joan. x
men. Son. What are they which are not
of this commenalty: fa. As many as co= 1. Co. xii
me not therinto throwe Christ. as are all Je=
wes/ heathen/ heretikes/ and open synners/
which ymagen another maner of belefe ad
livige after their owne fantasy. Whom we
diligently ought to flye as authours/ ad b=
yngers r ppe of sectes/ ad inventours of ne=
we learnyng/ and gevers more occasiō. vn=
to stryfe/ thē to mayntayne peace and vnite.
Wherfore we ought more to embrace th=
ynges grownded in scripture/ and aproved
by the company of sainctes/ then presomte=
ously to geve credēce / or to approve eny str=
awnge/ or newe fangled learnyng. And for
this purpose shulde none of Christis cong=
regation be agreed to bestowe the gesutes
geven vnto theym for the welth and profit
of their even christen. for luke as one mem=
ber of the body is ayde and healpe vnto the
whoale / evē so ought eache one of vs to be
vnto oure brethren. It shulde also be no mo=
re discomfort/ nor tedious vnto vs to se ou=
re weake members (that is to saye vNSTABLE
brethren) then the excellent/ endewed with

the nobeler gystes/for the welthe of the hole
Rom. viii body. but with cōpassion rather soffer with
theym / and healpe to beare their burthens.
and not (lift vp in oure owne mynde) pref-
erre oure selves/ād iudge wother. but remē-
ber that we all are one in Christ Jesu . And
Rom. xiiii that we live not for oure selves / but for the
1. Co. xiiii welth and comforde of oure brethre / by that
Eph. iiij meanes to wynne many vnto Christ. Mar-
cke this poynþ well deare chylde . For hence
spryngeth/that all prayer/ād gode worcke/
of hole christendom/cōmeth to the ayde/ so-
coure/and comforde of each one of Christis
members. And therfore do they agaynst the
hole company of sayntes / which sell their
gode workes/make fraternitees/ and foun-
de channreis or perpetuiteis/for theym sel-
ves/or their frendes. Sonne. Why sayest
thowe I beleve the remission of synnes? fa.
These wordes declare that we whiche are
pertaynyng vnto this holy company/thro-
ugh belefe obteyne remission of those synnes
whiche we dayly cōmitti through fraylnes of
oure fleshe. So. Wherfore serveth then the
Popes pardons? fa. For Payne procured
and deserved for synne. Whiche god requyrs
eth of vs after he hath for yeven oure synnes.
So. Why doth god reserve eny soþe pay-

ne vnto hym: fa. Oure newe goddes sa=
ye so. But yet is it contrary. God chasten=
neth his with many tribulaciōs / ad divers
maners of afflictions/to make theym kno=
we theym selves. ad so to exercyse theym sel=
ves i mcknes. Which thynges neither lye in
mannes will nor power /other to admit/or
els to eschewe. Wherefore the Popes pard=
ons and remissions/stonde to non effectie sa=
vynge only to brynge menne into a reaver=
yngē belefe/and vaine hope. and so to clense
mens purses/and to drynke vp their sower
sweat and labours. Son. What is the ma=
ster parsons momblynge/when he wagg=
eth his honde over oure heddes/ makige vs
believe to be cleſed frō oure synnes/through
his murmuraciō/ which he calleth absoluci=
on: fa. Not hīge but a crafte to picke mēs
purses with all. for as lōge as the Pops fo=
udlig^g/grownde thei selves / ad cause wot
her to hange on mēs invēciōs ad tradiciōs/
Howe canne they vnto wother open the fy=
ngdom of godde / when they theym selves
are not able to entre therin: If they were
Christen men / they wolde confesse the wo=
rde/and frute of Christis crosse only. Wh=
erby (godde workyngē in warldly with be=
lefe) the povre soules which are borwonde

Heb. rīg
ma. xiiij

f iiij

Joan. x

with the bondes of death/ and hell / myght
be losed/ and made fre vnto the kyngdom of
heven . For as longe as god clenseth theym
not with the belefe of the lambes bloudde
shed for theym/ synne remayneth / and they
cotinewe in bondage. As many therfore as
preache foryevenes of synnes thoro we the
vertue of the wordes/ are but deceavers. for
it cometh by the power of the holy goost/ wh
iche powreth belefe into oure hertes. Son.
I se well then/ thou settest no thyng by con
fession: fa. Not by the confession nowe a
dayes vsed . For simple people therby are so
blynded that they suppose a fewe babblyng
wordes to have vertue for to pouge their
synnes . and that by confession and wo:kes
there vnto pertaynyng/ they obtayne/ mer
cy/ grace and foryevenes. Which thinges co
sist in no transitory wo:ke/ but in the tender
mercy of god graunted thoro we Christis bl
oudde only. Son. I durst not affirme this
sayinge/ seyng that wholy scripture so oft
en maketh mencion of it. fath. It maketh
no mencion of eny care tale/ whiche men call
confession. but of wother maner confessio:ns
both necessary and also proffitable. Son.
What are they: fa. fyrst we confesse oure
selues before god almyghty/ knowledgyng

oure offence/misdeede/and syne/sayinge frō
the bottō of oure hert with the prophet Da-
uid / I will confesse my transgressiōs to the Ps. xxx
lorde. Ye and thou hast foryeven me the ini-
quite of my syne . Secondaryly we confesse
vs/ whē we reconcile oure selves vnto oure
brethren when they have eny thyngē agaynst
vs . as aperelb by oure saveours sayinge in
the v. chap. of. S. Mattheue . When thou
offerest thy gyft at the aulter c̄ . He thridly
maketh a proffitable confession/ which me-
fely heareth hym that charitably reprehen-
deth his default/ ad therafter enfo:seih hym
silfe to amendment . for yf he did not percei-
ve hym silfe to have erred/ he wolde i no wy-
se abyde the reprechēcion of his brother . fo-
urthly/ every christen manne ought to know
ledge hym silfe a synner before all wother/
and so desyre their prayer/ as apereth in the
v. chap. of. S. James p̄sile . The sprete of
god driveth every trewe belever to this con-
fession . Even as the sprete of errore dry-
veth nowe a dayes blynde people vnto this
papisticall care tale . Which is not only ag-
aynst Christ/but also agaynst all godly scri-
pture/ the ordinacion of oure redempcion/
freedom of goddis electe/ ad chosen . Which
all depend singulerly in belefe / and nor in

Ro. viii

1. Cor. xv

workes. as shall apere at the daye of iudg-
ment. So. Why shall all menne aryse then
agayne in the flesshc. fa. They which depar-
te hence in the lorde/ rest in belefe (called Ab-
raams lappe) with all wother creatures ab-
ydynge that daye / wherin their bodyes shal
be losed. fo: then shall the glory of godde/ so-
longe wayted forre / manyfestedly be declared
in vs. and all creatures delyvered from the
bondage of corrupcion / and apere as freshe
as they were be fore. Also whatsoever in vs
at that tyme remayneth vnpoiged / shall by
deathe be swallowed vppe / and we restored
immediatly other to payne/or els to Joye eter-
nall. Wherfore I also beleve everlasting lyfe.
So. What a lyfe is this: fa. Surly Joye
withouten end ordened vnto the children of
belefe. and deadly torment withouten relea-
ce ordened for the vessels of wrath / and chil-
dren of vnbelefe. for loke as they of the hou-
sse of Abell/in this lyfe have thoro we belefe
(though the worlde despysc them) obteyn-
ed the fyrsste frutes spretually of all inwarde
Joye and celestiall comforde. Even so ha-
ve they off the stocke of Cayin here deserved
with the workes of vnbelefe / to be fettered
with the fetters off eternall fyre / wherunto
at that daye they shalbe iudged. for the rig-

hous liveth by his fayth. And lyke wyse the Abac. I
vnrightous dieth thorowe his vnbelef. Wh-
eroute procede both lyfe and deathe with-
outen ende. He whiche belevereth / as yet is
not perfet / for as moche as he yet is in thre
auldom and bondage / by the reason of the
fleshe/vnto synne/and vnto deathe / where
as then he shall be delivered from theym bo-
the/and in god live for evermoare. As Chr-
ist sayeth in the gospell of. S. Ibon. *He* Joan.vf
that liveth / and belevereth in me / shall never
deye. Agayne. *He* that belevereth on hym Joan.iiij
shall not be lost/ but have overlastynge lyfe.
The vnbelever lyke wyse at that tyme shall
receave full deathe with outen ende as the-
re also apereth. Sonne. A christen manne
is ordened then / whether he wake or slepe/
eate or dryncke/ continually to laboure for e-
ternall thynges. Wherfore though they soff-
er never so gret persecucion / or affliccion.
Ye evē deathe / yet they in dede are assuered *He* Joan.vf
they cannot deye. But howe maye that be-
for the righteous maye dye / and or he dye
faule into incredulite. *Fath.* Doubles lyfe
everlastynge consisteth in the sprete / and
mortificacion of the fleshe. wheronto bod-
dily calamities/adversites/ād deathe temporall
healpe not a litell. But yet will god neverl

q. Ti. 4

soffre them so to erre in thynges of wayght
that therby they shulde hēce departe in daū-
ger of dampnacion. For he is true and kno =
weth his whome he so clenseth here by de =
ath temporall that they herafter wayte with
outen spot (clothed in whyte vesteurs) for
hym that shall geve an answer for theym /
and admit theym to their eternall inheritaū
ce. So. Where is purgatory then: fa. Tru
ly in the graunges / cellers / and poises of ou
re anoynted and shorne company / heaped
vp and fulfilled vnder a coloure of this pur
gatory. Which thyng in no wyse canne stō
de with fayth. Wherfore he that beleueth th =
at there is an everlastynge life / admitteth no
purgatory. For he whiche hence departeth /

Joan. vi withouten delaye entreth into lyfe / or els in
to death endles. So. Ye but oure Docto
urs / preachers / and teachers / saye that pur
gatory is the waye to everlastynge lyfe. fa.

Rom. iij Menne maye lye. Therfore geve thou cred =
ence to hym that deceaveth no manē. Wh =

Jo. xiiij ich sayeth. I am the waye / the trueth / and ly
fe. So. Yet must we fyrst make satisfacci =
on for oure synnes or we canē come to hym.

1. Cor. i Christ is for vs satisfaccion and redem
pcion sufficient. Whiche for the synne of all
the woldē / gave and offered hym silfe / doin

ge that all the woldē was not able to do. for
he only had power to open the boke claspes. Apoc. v
So. They saye that Paule affermeth purg= Apoc. v
atory/where as he sayeth/some bylde on Ch
rist/wodde/haye/stoble c^o. But every mans i. Cor. iij
woicke shalbe made manifest in the daye of
the lorde. and that ithrough fyre he shall so= Apoc. v
ffre losse. but he hym selfe shall be saved / ev= Apoc. v
en as ithrough fyre. On this texte growen= Apoc. v
de they their purgatory. sa. Paul speakeith
here nothynge of eny state of the wother w= Apoc. v
orlde. but of the doctryne of lyfe/which is fo= Apoc. v
wnded on the trewe foundaciō Christ. W= Apoc. v
hich yf with outen the worde of god/by the
counsell or decre of manne be bilt vp/dout= Apoc. v
lesse i the tyme of aduersite ad death/throu= Apoc. v
gh the fyre of temptacion / shall soffre losse/
yet the bider hym selfe shalbe saved/ becau= Apoc. v
se his grounde and fowndacion is Christ.
Wherfore clenched by this fyre / he shalbe re= Apoc. v
payred agayne on his stedfast fowndacion
Christ. Which thynge belongeth to no pur= Apoc. v
gatory. Wherby thou mayst se howe vndis= Apoc. v
cretly they pervert this sayige of Paul. And
not only this. but lykwyse many wother si= Apoc. v
militude and parables. as is that of the last
farthyng. and soche lyfe. which ought no= Apoc. v
ne wotherwyse to be interpreted/ then after

the lordis intent/and speakeyng. So. Wh
ye ioynest thou art the last ende / this wor=
de/ Amen: Far. Because it is a confirma=
macion of all that before is rehearsed. With
the which I hartely and in a stedfast belefe/
desyre vnto all Christis chosen lyfe with, ou
ten ende. Amen. Son. This withouten
fayle is a perfett waye ad belefe/which thou
hast shewed vnto me. Wherfore dere fath=
er/the better to come here vnto/I gladly so
what wolde by the have informacion howe
and after what maner I shulde begynne to
institute and ordre my life. seyng I am as
yet yonge / ad nowe through thy frutfull in
struccion brought out of grett dercknes/in=
to a clere light of my cēsciēce. fa. It is vn
possible for eny mortall mane to descriybe th
at thyng so well to the/as the sprete of god
(of whō yf thou once taste) iwardly shall in
spyre ad teache the. But after what wyse/ I
in my youthe behaved my silfe/ad yet conti=
newe/geve ear/ and I shall shewe the. At
myne vprysyng in the mornynge/ I cōsyd
before what I ought to do / ad to eschewe.
Wherof I have a speciall learnige by the cō
tinwall meditacion of goddis teēe cōmaun
dement. wherin(as in a myroure most pu
re ad clene) I behold what a christeēe mās

livelyng shulde be. and agaynst which of the
eym I have most offended. for the diligenter
I thus do/ agret deale the more evident
ly perceave I myne vnabilitie/other to accōp
lisshē tho thyngē which the lord hath com
unded unto me/or els to fly those thigē whē
ich he hath forbodden me. seyngē clerli that
the nature of my flesshē is clene contrary to
god and his will. So. This knowledge of
thy silfe doutlesse is very necessary. but tell
me/ is thy conscience herby satisfied/ and at
rest? Fa. Rather brought into gret vnquiet
nes/and sorowe. Ye almost dryven into des
peracion. And therfore I seke all the wa= Rom. iij
yes possible/howe I myght do tho thynges
which sayth (wherof hidderto we have sp=
oke) requyreh of me / yf I will come to qu=
yetnes of consciēce. Which saythe throngh
Christ sendeth me to god my mercifull fa=
ther. Wheare as these thynges only are to
be sownde abowndantly. Son. Info:me
me after what maner sekest thou theym:
Fa. Trewely with fervent prayer and sup
plication/often renewed. So. Let me hea
re this prayer also. And after what maner
thou theri behavest thy silfe. Fa. In thou=
ght ad desyre/as one which deply lyeth ver
pped i Payne ad angnisse/ I only set hope

and conforte in one god/and to hyme crye
and call/as vnto my redcer father. besechynge
hyme to encrease his glory in me. and to
make me soche a one as he wolde I shulde
be. and to foryeve my synnes hidder to com-
mitted/and preserve me frome theym to cos-
me. I praye agaynst non aduersities nor tri-
bulacions. So. Hath not the lorde tong=

Mat. vii h[ath] vs a speciall prayer/sayinge/thus shal ye
praye. Oure father which arte in heven c^r :
fath. The lorde doth not constraine vs to
saye these wordes. But by theym he declar-
eth vnto vs / of what mynde ad herte we o-
ught to be whē we praye. And not that we
shulde thyncke that the excellency / or vertue
of prayer shulde consist in the whisperyng
of a feare wordes. But whenne I here or
saye theym/ I remember/ and am warned/
what the vices and desyres of my herte sh-
ulde be wherby once come to my silfe/ I lett
the wordes alone. Ye often tymes when I
have sayde the fyrst/or seconde worde. For
when I once begynne to saule into medita-
cion/ I by and by forgett all vocall wordes.
Son. What is then thyne hertes desyre ad
affeccion in these wordes? fa. When I sa-
ye. Oure father which arte in hevē / I con-
ceave by a certayne imaginacion and hope

full of all cōfōrte ād cōsolacion/that he is ou
re mercifull lō:de ād fāther. and that he will
have vs for his chilđren / ād inheretours of
hevēly thyng². wheare as he is/havyngē po
wer/ād myght above all boddylē ād carnall
fāthers withouten cōpareſō. Wherfore I sa
ye also/halowed be thy name . ād that abo
ve all creatours/which are in hevē/on erth/
ād vnd erthe. as of god/most full of myght.
By whose wīsdō all that made is/ was crea
ted/through whose mercy the lost were re
payred/ād with whose love/their beyngē/ li
vynge/ and cōtinewynge / is and persever.
Whō after this maner I every where/ād at
all tymes/honowre ād knowledge/for a gra
cious lō:de/ād a mercifull fāther/not to me
alone. But to as many as with me crye and
call to hym with me sayinge/ Thy kyngdom
come to vs. that he througħ his sprete/ and
the merit² of his sonne Christ / overcome in
oure hert² (which is his tēple) the tyranny of
the devill/ expell anichrist his debite/ with all
his lawes and tradicions/ and througħ his
gospell therin he only witsafe to rule ād go
verne/that we evermore with mynde/ thou
ght/ and herty ioye/maye saye / Thy will be
fulfilled/as it is in hevē/evē so on erth . Wh
ich is as moche to saye / that his godly will

with outē lett or impedimēt / have his conē
se ad wo:cke/in vs/ as it hathe in hevēly cre
atures. And so to brydle oure flesshē / that it
knowledgē hym lorde/governēr/ad ruler of
it above all creatours. So. All that thou hid
der to hast prayde/after my capacite/ are but
one thīge. Fat. Trueth it is. For with these
for:sayde thre poyntē/we only praye that the
glory ad fyn gedome of god/maye so in vs be
declared/that thorby his name specially ma
ye be lauded/praysed/ad glorifyed. and then
mekly I lyfte vp my herte ad saye/Oure day
ly bred geve vs this daye. desiringe but that
which only is necessary for: the sustētaciō of
my body. confessyng also here by / that tem
po:all goodes are gystes of his mercy / and
necessary for: vs. The saye I both with herte
ad mynde. for:geve vs oure trespasses / even
as we for:geve theym which trespass vs. Be
cause we are vnable to make recompēce for
oure dayly transgressiō/I desyre also of god
through his only mercy for:evenes. Which
maye no manne obtaine excepte he before/
with all mefnes and myldnes of herte for:ge
ve every manne their offēcē done agāst hym.
and with the same herte desyre god allmy
gbty / as he for:geveth wot her to for:yeve
hym his trespasses. for:so done forthwith

I desyre hym/that he leade vs not into tēp=
taciō/ but deliver vs from evill Āniē. for as
moche as we are wih out ceasyngē vexed/
troubled/ād tempted of Sathan/ād his mē
bres here in this lyfe / we praye ihe lordē to
deliver vs from the devill. That he wih his
crafy ād manyfolde delusions/ wihdiaree
vs not frome god/ and make vs by inpa=
ciēce rebelleous to his will ād cōmaūdimēt.
So. Thīkest thou on all these thīges as of
ten as thou prayest: fa. Vlaye/but in gene
rall. for I desyre of hymē / to live accordīge
to his purpose ād will . and that he impue
not my syne to me/but healpe/preserve/and
defende me/as a kynde ād a tendſaſher do=
eth his chylde. And whē I have thus prayd
(accordīge to the will ād mīde of them vñ
der whomē I am) I prepare me with all di
ligēce other to my studdy or to laboure. So.
What arte thou acusūed to do or ever thou
go to meate. fa. Well assuered that we fre=br/>ly maye eate of all meates wihoutē scrup=br/>le or offēce(as above is sayde) I thācke god
almygry after the maner that here foloweth
sayinge. Lorde god most mercifull / ād fath
er full of all pite/whose goodnes/ ād ryches
cōtine we wihoutē ende / which no:ishest/
ād sedest all that life in it hath/we thācke the

for this meate/ halowed by thy godly wrode
which abundātly thou gevest vnto vs. Wher
fore we beseeche the/ that thou also wile wite=
safe with the līvīge bred of thy hevēly wro=
de (which doth proceude out of thy godly mo=
uthe) above all thyng² to fede oure soules /
that we hēce forth maye cōtinewe without=
en ende in the life of thy grace Amē. Which
thīge done/ I eate ad dryncke as though I
were before the lordis sight (which seith ev=
ery where) soberly. And wēhē I have taken
my refressyngē necessary/ I thāke hymē say=
inge. For as moche goodē lōde ad father/ as
thou hast shapē vs/ ad dayly fedest vs/ to the
intēt that thy glory throughe vs shulde be in=
creaced ad forthered / graūt vs this daye ad
evermore/ so to live / that oure lyfe maye be
cōformable to thy will/ ad for the cōtinewall
lawde and prayse of thy name. ad a light for
the wealth ad edificaciō of my nebbours.
And so with outē slackyngē to amēde oure
lives that with a mēter sprete ad milder mo=
de hēce for thē maye have oure cōuersaci
on amonge all men. And so by paciēce to be
made strōge i all aduersite/ only trusyngē i
the oure lōde / ad mercifull father through
Christis meriti² Amen. So. Wherin pass=
est thou the residue of thy ryme? fa. When

I was of thyne age I wēt to scole / ad with
all diligēce studiēd . So . wherin: fa . Yt is
gretly to be pōdered what a manē begyneth
in his youeth to learne / ad that because he cā
not lyghtly forgett it whē he cōmeth to age .
Whesore I specially rede the newe testamēt
in englisshē . And at some royd tyme the sto
ryswritē by Titus Linnus . And whē I re
de theym . I remēber that I am a christiane
offered vppe to god / ad therfore rede I the =
ym with feare . seynge that / that matter shul
de be to me most pleasūat / ad cōfortable / wh
ich clearly sheweth me the waye to god . Yet
at some tyme labourīge I maye rede / or he =
are soche wother treates / as teache me to
knowe the waies of the wicked / ad vngodly
deceytes of the worlde / craftynes / ad delusi =
ons of the devill ad his servauit . Soche wo
rkes also / as shewe ad teache howe a manē
ought to behave hym selfe in the lawes ad
institutes of his rēpor:all lordes ad hedges .
Wherby he myght (yf nedē requyre) be ma =
de the apter / to the administraciō / ad service
of the cōmen well . For doutles there is no
christē manē / but he shall (havyng his wit
ad vnde: stōdyng quickened by the redige
of theym) sone perceave that sayth ad chari =
te / are bothe goode ad profitable . ad all wo

ther thyng^e but vayne ad trāsitory/ēd full of
pareles. And wheare as is the knowledge off
a perfectt belefe/ and a moderate redyngē off
these worldely stōryes are to gether / doutles
se there is the reders mīde more ad more wi-
thd:awne from the wo:ldē. Yet ought a chri-
stiane diligētly exercyse hymselfe in redin-
ge of scripture. whervno tonges / as hebre-
we/greke/ ad latē healpe not alitell/ specially
for the vndſtōdynge of the profounde mīste-
ries of god. So. Howe were it possible for
me to learne so many tōg^e? Latē shalbe suf-
ficiēt for me. for as I suppose thou wilt not
anoynt me prest^e fa. Thou mayst in maner
with one laboure learne as moche greke ad
hebrewe with thy latē/ as shall suffyse. for
one tōge healpeth/ ad garnessbeth another.
In somoche that by theym a manē sone ma-
ye come to the trewe meanyngē ad intēt off
the anhoure. ad obtayne a profownde iud-
gemēt in all thyng^e. And though thou lear-
ne godly tōg^e / yet mayst thou remayne and
be a tēpō:all manē. ad cōtinewe wholy offe-
red vppe vnto god. ad therfore wotest thou
not what the lordē will make of the. Yf he
call the to preache his wo:ldē / or to serve the
cōmenalte/or to eny wother office or occup-
aciō/that shalt thou the beter do with all me

fn̄es ad̄ love. So. With goddē healpe deare
father I will endeuer my silfe to folowe thy
ne informaciō ad̄ counsell. for nowe I well
perceave that I shulde in all thīḡ ordre ad̄
purpose my lyfe/vnto the honoure ad̄ law-
de of god/ad̄ welth of my neghboure. fat.
Go to thē for a cōclusiō. Remēber that thou
artē bownde to obeye thyne elders as god
hym silfe. And therfore b̄eake thyne owne
will. stōde not in thyne owne cōsayte. repu-
te all menne better/ and wyser thē thou art.
Prayse not thy silfe. Yf wother cōmēde the
laude thou god / that i the he hath wrought
some thīge worthy of prayse. Be frēdly/ and
serviable to wardes all menne. Have feawe
wordes. Or thou speake/cōsyder whether it
be trewe / and proffytale or not. Leave the
worſt/ and saye the best. Rejoyce wheare as
thou seist eny thyngē done with gōdnes
ad̄ honest. Where thou perceavest the cont-
ary be ashamed. Be peſable ad̄ make peace
wheare thou cāſt. Desyre no wreke/but cō-
mitt all vengeaūce to god. folowe thyne el-
ders cōſell. ad̄ as many as are lovers of ho-
nestē. Here god̄ wo:de gladly ad̄ with dili-
gence. And vterly commit thy silfe to Ch̄iſt/
which for thy ſafe ſoffered deathe on the cro-
ſſe. for yf thou do not/thou ſhalt wiſouſe do

done/with an harde iudgement be cōdēp =
ned. Specially flye evill cōpany/ād ge=
ve none eare to soche as cōmē syl
thely/vnhonestly/or super
sticously. And all wo
ther thyngē ne
cessary
fay

thy wealth/ doubtlesse thou shalt learne
of god thy father almyghty.

Which hath chosen the
to lyfe everlast
yngel A=
men.

82 9 19

~~paym^{nt}~~

82 9 19

W. H. H.

Wolfgang P.

